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Editorial Offices
150 Fifth Avenue
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MRS. C. A. MEEKER
Editor

Publication Offices
7820 Reading Road
Cincinnati 37, Ohio

MRS. E. LEROY STIFFLER
Publication and Business Manager
MRS. C. C. LONG
Circulation Manager

WOMAN'S DIVISION OF CHRISTIAN SERVICE

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OUR WRITERS

Dorothy H. Farrar, vice-president, Wesley Deaconess College, Ilkley, England.

Doris E. Hess, missionary, Literature Work, Manila, The Philippines.

Frank Maresh, M.D., Seward Sanatorium, Bartlett, Alaska.

Mrs. Frank G. Brooks, president, Woman's Division, Board of Missions and Church Extension.

Marie Welles Clapp, Wyncote, Pennsylvania. Biblical scholar and author.

Mrs. Ira S. Pimm, Pennington, New Jersey, vice-president, Northeastern Jurisdiction.

Dr. Herman Long, Race Relations Department, American Missionary Association, Congregational-Christian Church.

Dr. Gertrude Boyd Crane, Department of Religion, Pacific University, Forest Grove, Oregon.

Mrs. Alan K. Laing, Chairman of the Standing Committee on Student Work, Woman's Division.

CONVERSATION STARTERS

Find statements in this issue on the subjects listed below and use them as conversation starters with your family, friends and members of the Woman's Society.

1. Shrinking power of the purchasing dollar.
2. Best bridge from yesterday to today.
3. Ethical issues.
4. Monterrey, Mexico.
5. Unmistakable signs of progressive change.
6. Epiphany.
7. We are glad to greet you.
8. Adventure for Methodist youth.
9. The perfect gift.
10. A sense of purpose.
11. The disturbing darkness.
12. A lovely custom.

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A Litany For Christmas

Let us pray.

O Father of all, that we may be prepared for the coming of thy Son, the Babe of Bethlehem,

Help us to rid our hearts of selfishness, thoughtlessness, and vain pride.

As Mary, the mother, ever aware of thy presence, heard and received the promise that through her thy Son was to be born into the world,

So may we be ever aware of thee, alert and responsive to thy holy will.

As the ever-watchful shepherds saw thy glory in the skies,

May we too be mindful of thy glories.

As the wise men were guided by the star of peace,

So may the blessed Spirit always guide us and lead us into the ways of peace.

As the wise men in their journey toward the manger joyfully anticipated the manifestation of Jesus Christ,

So may we ever anticipate the manifestations of thy Son our Lord.

As they brought their gifts of gold, frankincense, and myrrh to the Christ Child,

So may we offer of ourselves and our substance.

May the message of the heavenly host, Peace on earth, good will toward men, ever find echo in our hearts, and be practiced in our lives.

We beseech thee to hear us, good Lord.

As thou didst humble thyself to be born a lowly babe in a manger, grant us true humility, that we may serve thee and thine in the lowly walks of life.

We beseech thee to hear us, good Lord.

Help us to realize that whatsoever we do unto one of the least of our brethren, we do unto thee, O Lord.

Open thou our eyes, that we may see thy way before us, and perceive the things we ought to do.

Open thou our ears, that we may hear thy voice urging us on to greater service.

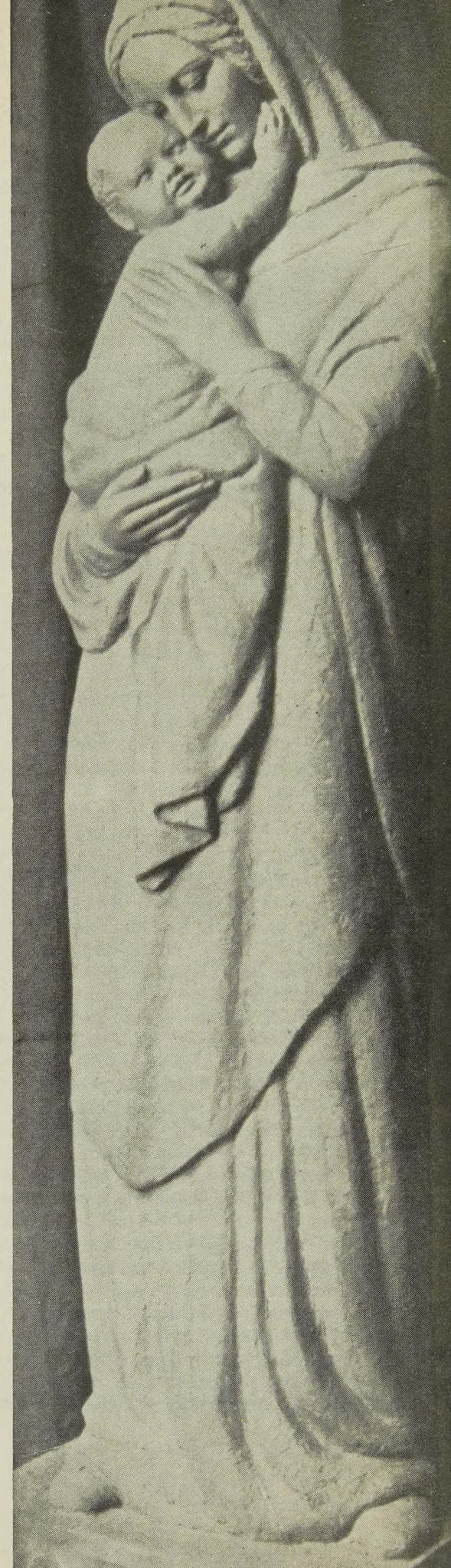
Let us hear the cry of those who are in want, O Lord.

Touch our hearts, O Lord, that we may feel thy divine presence, that we may be strong and of good courage, that we may speak helpful words and do good deeds.

Help us, O Lord, to lose ourselves in service. ***Amen.***

—The Book of Worship for Church and Home.

December, 1951



National Sculpture Society

National Sculpture Society

Personal Relationships

By DOROTHY H. FARRAR

Excerpts of the address delivered at the Ecumenical Methodist Conference, Oxford, England

IN OUR CHANGING social order there are, of course, many relationships which are creative and enriching, and we all thank God for those which He has granted to us. Yet we cannot deny that we live in an age of nervous tension, uneasy friction, and personal loneliness. . . . We have a tendency to see our personal contacts as potential problems containing alarming possibilities of abnormality. This is no doubt brought into prominence by the changing pattern of our society, when conditions which seemed stable have crumbled, many bonds have been broken by war and violence; when many people who might never have been aware of one another have been forced into daily contact in camps, cramped living quarters resulting from lack of houses. Our theater, radio, magazines, and the daily press present us hourly with stories of poignant failures. . . . Add to this the life stories of the human beings each of us know, then is it any wonder that we are frequently hurt and painfully aware of defeat?

This sense of defeat is frequently expressed as a sense of isolation. It is so hard to reach one another. We seem unable to make and keep a living connection with another human being which goes deeper than mere superficial contact. We are uneasily aware that we do not really know one another. So often in the literature and life of today there is a strange hunger for some half-imagined personal deliverance which will lift the burden of loneliness. For instance, there can be a crushing sense of anonymity in modern industry. A girl who had been employed in a small, homely business took a post in one of the subsidiary companies of a big corporation. One day she said to me with a kind of fear in her voice, "You know, I don't know now who *really* employs me."

Even in the Christian Church there can be a loneliness which should not be there. A minister can be lonely in his congregation, and a visitor to his church may be lonely, too. How can these "Christian Solitudes," as one writer has called them, succeed in coming together? If we cannot find a solution, how can we hope to reach the vast working population which in so many of the world's great cities seems to be outside the reach of the Christian Church?

We claim that the Christian gospel has an answer to this tragedy of isolated persons, but talks, lectures, sermons will not convince us, still less the perplexed and hungry society outside. There must be something for men to see and understand. Wesley said "Love cannot be hid any more than light. . . . As well may men think to hide a city as to hide a Christian." The showing forth of our answer is not for our comfort or convenience, but for a more important end: nothing less than our power to evangelize is at stake. When we quote, "That they may all be one that the world may believe," we think rightly of the reunion of divided Christian communities. But it is not enough. No real union is possible without a firm network of personal relationships. Two alienated churchgoers in one street can obstruct the witness of the Christian community in that locality as effectively as two estranged congregations can do in a town. Is not God calling us to draw near to one another at a deeper level, to reverence one another—yes, to love one another?

The "Threefold" Relationship

We who are Christians have never considered deeply enough the fact that in our personal relationships there is present One Other. There can never be a relationship between two personalities for there are always three; never a contact between two minds, but three. This is true whether we speak of husband and wife, parent and child, foreman and worker, or friends and colleagues. Whenever a Christian is in contact with one or more people, there is always present and active God Himself, whether we think of Him as the Holy Spirit or as the Lord Jesus Christ. The Christian Church affirms this truth in its services. The marriage service declares that the union of a man and woman is not their private concern, or even the state's concern, it is in Spirit. Baptism declares, among other truths, that the new situation in the home does not involve father, mother and baby, but father, mother, baby—and God.

This is not a matter of conventional prayer for those with whom we have contact, or of trying laboriously to obey Christ's commands about loving our neighbors, but the recognition of a profound truth about the relationship between persons. There is One actively present, perfectly loving in our imperfect human contacts. C. F. Dodd in his *Commentary on the Johannine Epistles* says "The energy of love discharges itself along the lines which form a tri-

ıgle whose points are God, self, ıd neighbour."

Results of the Threefold Relationship

The fact that the relationships of Christian are in and through hrist has certain inescapable re-ılts. These results are understood so far as they are accepted by ıe individual. The presence of ac-ve holy love in our relationships eans just that our poor attempts loving are always under judg-ent of that love. I do not mean ıat there is a constant condemna-on which leaves us helpless and ilty, for if that were the case we ave no message of salvation. ıdgment involves a showing forth truth, a diagnosis of our condi-on, and surely we need to know ıe truth in our personal relation-ips. We see in Christ where our ve fails, where it is tainted by lf, where it is twisted and marred hitherto unrecognized factors. he Christian can pray "Search me ıd know my heart" and can come welcome the searching judgment Perfect Love.

As we turn thus to him for mercy e find not only that we are wel-ɔmed, pardoned, cleansed, relieved, ıt that through that deeply per-ɔnal transaction with Christ we ave learned how to forgive others. aul did not learn that "love never ileth" from his own affections, ɔr from any other friend, but only ecause he was constantly met in s need by a love that never has iled nor can fail. The injunction forgive means little till we have tually experienced it, so we for-ve others as Christ forgave us, ɔmfort others as God comforts us, ve one another as He loves us. he very pattern of right relation-ips is set up in our minds because ey have happened to us, not be-ıuse we have read or heard about ıem. Our human contacts are ıught up into the realm of par-ɔning love, and we can pardon ıd be pardoned in Christ. Our rother is transformed because he becomes the brother for whom Christ died.

John Wesley points out, "God builds up His children, by each other." We cannot be made holy in some mysterious inner way while our human relationships remain unholy. If sanctification is "perfect love," then it is plain that it is in our relationships that it will be seen. We are sanctified with and through our brethren and we look toward "loving every soul which God hath made, every man on earth as our own soul." The most difficult of our personal relationships interpenetrated by the perfect love of our Lord may be the greatest instrument in our sanctification.

This mutual human love shot through and through with His love must have expression in action; emotion is not love. The problem of the church today is often that this expression is remote from its object. For instance, our evangelism can be remote: we pray that others may be trained and sent to reach people thousands of miles away, or even three miles away in a downtown mission. It becomes unreal unless, as well as the necessary giving, we are sharing in the personal cost by trying to reach the people we know. Money has been given and is being given, thank God, for the feeding and clothing of stricken people, but sometimes it can be a means of salving the conscience and keeping the distressing problem at a distance from one's mind. The "love in action" of which John Wesley speaks should mean direct evangelism, the giving from person to person involving understanding as well as remote giving, or there is no real expression of love. Contacts leading to friendship are what we need especially between Christians and those who seem remote from the church. If our love is also Christ's love it will be expressed as He expressed love, through care for each person without patronage, by concern for both body and soul, by seeing people as they can be, through spending and being spent for them. When the world can see Christian love demonstrated, not merely talked about or discussed, people will have the chance of believing which they can never have when we "unsay with our lives what we say with our lips."

Renewal of Relationships

Personal relationships are often costly in nervous energy. Contacts with those, within and outside the church, who are neurotic and unstable can leave us drained.

First there is the renewing power in the deep fellowship of a small group who can meet for "the interchange of thought and the community of prayer." In some mysterious way the contact of personality at a deep level, interpenetrated by the active presence of the indwelling Christ, is not demanding but refreshing and seems to bring the water of life to parched minds. Our relationships are the poorer without this fellowship and some are too difficult for us to sustain creatively. . . .

The other and more generally accepted way of renewal is in the complete withdrawal which our Lord practiced. Wesley stressed the fact that we have need daily to retire from the world at least morning and evening to converse with God. How long do we spend in communion with God? And if we hold what we call a "retreat," is it often a retreat from talking in one place to talking in another? We cannot detach ourselves sufficiently from the claims we make on one another so that the reservoirs may refill. We are not good at saying to our neighbor, "I cannot for this hour, day, or week give you the attention which I am usually glad to give, for I must be alone with God." That should not be the word of the crank but of the ordinary Christian.

Our relationships in Christ can never be stale or ordinary, because they must bear the stamp of eternity upon them. They must always have in them a hopeful looking forward to a fulness of joy which will crown our love for one another in Him.

A Refresher School

By DORIS E. HESS

Filipino Deaconesses Relive Readin'n Ritin Days

THE pastor evaluated his students. "Hmm. Just as Miss Knehans said. These women *really* need refreshing in Bible study and church history; they do not seem to do any reading."

The pastor spoke of the deaconesses of the Northwest Philippines Annual Conference. As an instructor in a special school, he had discovered on the first day of classes what the missionary and Woman's Society of Christian Service leaders had learned earlier—simply that their workers were "behind the times" and needed both spiritual and academic refreshing.

This was the problem before the Conference Women's Work Committee early in 1951. Many of the older deaconesses served faithfully, but during their tenure changes had come rapidly to the Filipino and to the world church. There was increasing need for a bolder Christian witness in a land where communism rallied brother to fight brother. Pressure brought by other religious groups demanded an alert and up-to-date body of workers.

The committee asked the district missionary, Miss Elnora Knehans: "What can we do to help?"

Six months later Miss Knehans and her co-workers answered the question. They opened a Deaconess Refresher School in Lingayen, center of Methodist missionary activity for Northwest Philippines.

Planning for this intensive four-weeks' training course took many months. The staff was selected from the ministerial group, one of whom was a district superintendent. School headquarters were set up in Edna Lee Hall, a Methodist girls' hostel. The building is near beautiful Lingayen beach, and provides a rich atmosphere for spiritual retreat and study.

In mid-July the deaconesses came. They traveled from barrios located in the rice plains of Central Luzon to the mountainous Iloc Sur District of the north. All wh enrolled had been out of Harr Training School, Manila, for a least three years. One had gradu ated as far back as 1915, whi younger workers completed cours at that deaconess center as late a 1948. Not one who came had take previous refresher study. This ne school was the first of its kind a ranged in a provincial setting.

The program was filled fro morning until evening, with oppo tunities for worship, study, and re laxation. Early in the morning th rising bell sounded for breakfas Afterwards the women gathered i the dormitory chapel for mornin watch. Student, teacher, and mis sionary alike shared in these hour Relaxation between and aft classes was found in lively song fests, walks to the beach or to th nearby market. Evening oil wa burned for study and the da closed with a prayer circle, whe each woman sought the deepe meaning of God's will for her lif

This daily witness of fellowshi was enhanced by the presence o a veteran deaconess, Miss Consola cion Abaya. A Harris graduate, sh has served many years in Meth odist rural work. At present sh is the only conference worker cover ing a district in such service.

Miss Abaya is a children worker, advisor for Woman's So ciety groups, a Sunday-scho teacher, and on occasion subst tutes as a preacher. To all of th activity she adds translation pro ects, writing songs for children an according to the district missionary "She's one of the best literatu saleswoman of the conference."

Evangelistic effort, however, Miss Abaya's favorite kind of serv ice. She is a member of a weeken Gospel Team, headed by Mi Saturnina Lara, Woman's Societ conference president. Together wit two of the local society officer these women go into remote barri to help revive indifferent churc members and to win others Christ. As a part of this effort th team visits many mountain home

Miss Elnora Knehans, district missionary, chats with Miss Garcia, director for the Methodist Edna Lee Hall in Lingayen, North Luzon, Philippines. Deaconesses who attended the Refresher School lived in this building

ere, using very simple language, y attempt to reveal Christ.

Younger deaconesses assume al- st as much responsibility. Among s group is Miss Feliciatacion pale. Miss Dupale is a more re- t graduate of the Harris School. r work is among a congregation nearly 200 people in the town San Nicholas. She visits homes, ervises 6-12-year-olds in junior gues three times a week, and on ndays goes with a team on evan- istic services to four nearby rios. Two choirs, adult and uth, and a MYF, also demand ch of her attention.

These deaconesses are typical of women who came. The faculty stantly had to keep in mind the ried backgrounds and experi- e of each in order to arrange a edule which met the basic needs. At the top of the list was Bible dy. Teaching related Bible ths to practical situations.

The pastor who taught Bible also discussions in church history. en in another course the women died methods for conducting a firmation class for prospective urch members. Miss Eleanor nna, a short-term missionary o is youth advisor for the North- west Conference, taught a youth guidance course. Miss Knehans held a class on psychology and improved teaching methods.

To supplement class study a small library was arranged in an army food locker. The reference shelf contained books on children's work, youth programming, religious education, and related subjects. The collection includes eighty books to date, all gifts of Filipino and American friends.

This resource material became so popular that Miss Knehans announced a plan for a circulating library. Through this method conference leaders are hoping their women workers will read at least six books annually to keep up with the latest techniques and methods.

Along with all the reading and studying the women found time for small handicraft projects, such as making birthday calendars and cradle-roll rosters.

The Refresher School came to a climactic close with a day of spiritual retreat for both the students and for other deaconesses who did not qualify for the 1951 session.

At this time another significant event took place in the forming of a Conference Deaconess Board, forerunner of a National Deaconess Board, organized in Manila by all conferences on August 11. These groups, advisory and guiding bodies for all deaconess work, are new in the Philippines.

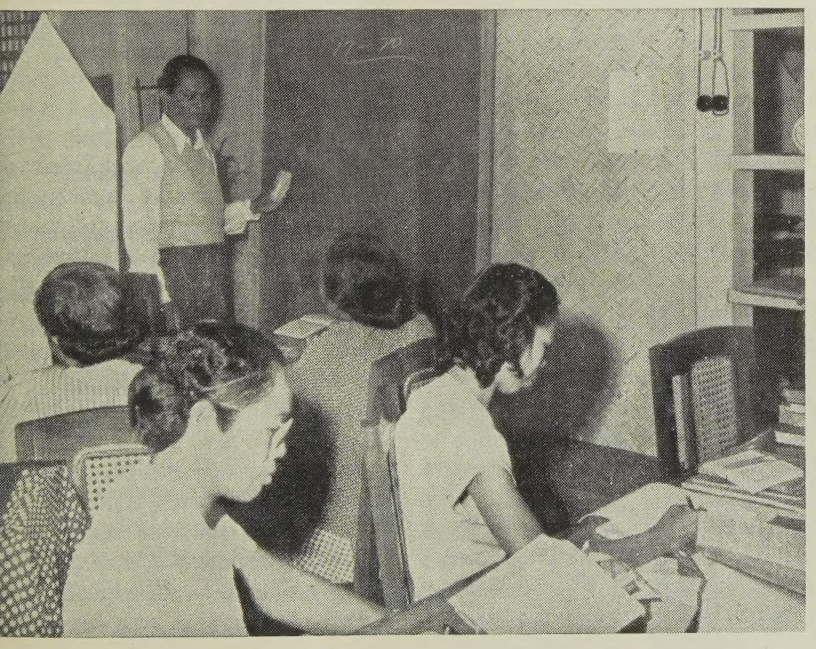
National Sculpture Society

For Miss Knehans and the women, however, school has not closed. Through this coming year the missionary will check on the workers and, in turn, they will tell her how the training is being applied and what changes need to be made in next summer's term.

Already the missionary knows the deaconesses need a workshop where they can study real situations in a natural setting. Then, too, reports of the "good fruit" from this year's planting are coming in. Four deaconesses returned to assignments and started church membership classes. The circulating library is a big help. Additional books are needed because workers are reading current ones rapidly and asking for more. One borrower returned some volumes with this notation: "Now I am realizing that in order to do good work one must keep alert."

It is easy to understand why the school gained support. Churches which sent deaconesses gladly helped pay tuition in kind. Encouraging support was given by Bishop Jose L. Valencia.

astor Loresco, one of the professors for the Deaconess Refresher School, pens his morning class on Bible study. His students are deaconesses who have been in the work for three or more years



Christmas Everywhere

Miss Virginia Priest directing a hymn-sing at the Christmas party at the Fairfield Girls' School, Old Umtali, Southern Rhodesia, Africa.

India—Pakur, Bihar

Maran Din; Raskawak Din; Nijhum ninda, Sonot ninda; Bethlehemre janamenae Jisu Masi.

If you could be here at Christmastime you would hear the above words resounding with great joy and fervent thanksgiving, for to us also this is a sacred season and it is truly the "great day," a "happy day," a "silent and holy night," for "Jesus is born in Bethlehem." We are thankful for all the blessings that have come to us, happy because the Christ has been born anew in our hearts, and that Christians everywhere are celebrating our Lord and Saviour's birth. May we add our Christmas greetings and pray that peace may rest in your hearts and in the hearts of all people throughout the world.

The Santals have a lovely custom; when a visitor comes to their homes, they have a foot-washing ceremony followed by bows. As they bow they repeat the words, *Jisu sahai* which means "May Jesus bless you." So as all of you enjoy the Christmas season and look forward to a new year, I know my Santal friends want to join me in saying, *JISU SAHAI.*

—Mary Ferguson

Japan—Rural Evangelistic Work, Matsuyama

Near Christmas we sorted out Christmas pictures and those showing Jesus with children. Nakamura-San, my Japanese co-worker, copied children's songs and Christmas carols on large sheets of paper. Then with pictures, songs, our portable, nonelectric record player, and Christmas records, we started out. As we stopped near a hill and began playing records, people came from all directions. Nakamura-San told the story of Christmas, as she showed the picture of the manger at Bethlehem and others of the Shepherds and Wise Men. They had never heard the story before.

At another village, in no time, a hundred or more people gathered. A few had attended Sunday school in a nearby village, but most of them were entirely ignorant of any Christian teaching. This program was repeated in homes, community halls, schools, kindergartens, hospitals, churches, and Sunday schools. The place made little difference—it was the Spirit of Christmas that mattered.

—Eleanore Warne

Africa—Monrovia, Liberia

Friends around the world! And how rich I am to have friends. You will never know what your messages have meant to me. God bless you all.

Many of the customs here are like our holiday customs at home as the early colonists brought them from the United States. I especially enjoyed the carol singing. Saturday evening, December 23, we went with the Youth Fellowship. When we passed the police station they asked us to sing some carols for the people who were in jail; so we stood out in the street and sang several carols. Very early Christmas morning I was awakened by carolers. The tunes were familiar but the words were in the Fanti language. The Fanti are a native people of this West African coast. Many of them are Christians and have their own church.

—Sallie Lewis Browne

Latin America—Colegio Americano, Porto Alegre, Brazil

Four Latin Americans and one young regular missionary spent our first Christmas in Brazil at Colegio Centenario in Santa Maria. The day before Christmas one went to church. A number of children joined the church that morning. It was a nice service. When the children knelt at the altar, t parents stood behind them.

Later they had a Christmas tr and each child received a lit bag of nuts, candy, and fruit.

That night we took a group young people out caroling. It w their first experience and the fi time the people had had anyo sing carols to them. It mea much to the young people.

God bless each of you and m you be lead and guided by Him all things.—Ann Casner

Alaska—Seward Sanatorium, Bartlett, Alaska

The Christmas season was merry one at the San. It all beg in the dining room with plenty good food, presents for everyo and a real live Santa Claus. T adults sang carols while the ch dren got in a good word with t Jolly Gentleman.

The whole San looked ve "Christmasy" when Santa ma his rounds on Christmas morni with his hearty laugh and holid spirit. All the wards were beau fully decorated and there were g little celebrations everywhe Friends from Jesse Lee Home a Seward visited the wards and sa carols.

Miss Lorena Stolp of Sewa gave the Children's Ward a part All in all, Christmas was an exci ing event at the San and everyo had the true spirit.—From *Sa Chat.*

Short Days on the Long Cure

By FRANK MARESH, *M D*

Santa Claus came to the party at Jesse Lee Home, Seward, Alaska

"On the Kenai Peninsula the cure is different in the winter," the nurse from Massachusetts muttered as she tramped into the corridors of the Seward Sanatorium, Bartlett, Alaska. "In the morning you come to work by starlight, and in the afternoon when you leave the wards the stars are shining again. Somehow you have missed the day. The transformation becomes disconcerting. Alaska is not so much the land of the long night as it is the land of the short day."

All of you understand the customary explanation of the polar seasons. In the wintertime, the northern pole of the axis about which the earth rotates tilts away from the sun so that the inclined sun's rays become dispersed over an enormous area and lose their intensity.

At first the long hours of darkness seem to represent impenetrable space filled with inexhaustible empty blackness. You require cosmic radar in order to locate yourself. As you use your powers of observation you begin to realize that darkness is only relative. In the dim illumination of a polar night, reflections, glows, emanations, luminosities, changing intensities reveal the presence of unsuspected objects. Glazed ice enamelled to mountain ranges glows with a phosphorescence; the furrowed mountain slopes glisten with luminosity; the saucer of darkness formed by the Resurrection Valley and intensified by the coniferous forests reveals many mysterious forms.

And so it is in tuberculosis. In the beginning there seems to be only darkness swooning with hopelessness, melancholia, resignation, despair, rebellion. But as you apply your capacity for understanding, you begin to comprehend that even tuberculosis is relative. Gradually supervised confidence replaces fear. The sanatorium is not merely a somber void but an assembly of people resplendent with examples of courage, determination, resolution, faith, and progress. The institution does not seem dark, empty, and black. There is the warmth of human beings close together, of man's attempt to make the world livable. The spectral band illuminating your wretched world may still be blue or mauve, but gradually it changes color as luminous streaks of hope spread on the horizon. But only in the later stages of recovery—just as in the arctic sunrise—do the rosy tints and pink hues appear.

The Alaskan night becomes deceptive and leads to bewilderment as well as perplexity in the nursing supervision. The disturbing darkness—persisting long after breakfast—is not conducive to discourse. Routine activities, prescribed tasks, and assigned duties which constitute the morning in a Stateside sanatorium are completed surreptitiously before the dawn appears. Resting in bed, the patients have an opportunity to watch the sun rise, but the tardy twilight merely prolongs the dragging night. It seems foolish to have daylight only in the later portions of the morning. There seems to be nothing to do after the sun begins to shine, for most of the sanatorium activity occurs secretly in the dark. Even the electric lights shining in the wards at noon seem feeble and impotent. The silent darkness arouses a mingled feeling of determined persistence, of a magnetism toward others, and of binding people together.

Miss Lorena Stolp, a waitress in Seward, furnishes a party each year for the children of Jesse Lee Home. She finances the party herself, aided by donations from interested friends. Last year she secured the help of Coast Guard personnel. These young men led the carol singing and helped serve the children ice cream and cake

Women at Oxford

Methodist Information

Mrs. Frank G. Brooks, Mount Vernon, Iowa, and Mrs. W. E. Sangster, London, England

DURING the Ecumenical Methodist Conference in Oxford, England, a women's service was held on Sunday afternoon, September 2. The two speakers were Mrs. Franklin Reed, president of the World Federation of Methodist Women, Westfield, New Jersey, and Mrs. E. A. Ladlay, one of the general secretaries of Women's Work of the Methodist Missionary Society, London, England.

Some of Mrs. Reed's address, based on her visitation to ten countries of Latin America, is embodied in the article, "I Found Methodist Women There," printed in the October issue of *World Outlook*. Mrs. Reed reviewed the history of the World Federation of Methodist Women and that portion of her address follows:

"The ten national groups which I visited in Latin America are only about one third of the number of Units of the World Federation of Methodist Women. The remaining twenty or twenty-five are in the countries of the Far East—the countries of Scandinavia, Central Europe, and the islands of the sea. And there may be a few people here who do not know that the idea for the Federation did not originate in the church in America. Rather it grew out of the need of some of the smaller groups of Methodist women around the world, who asked for a closer contact with the large group in America and with each other.

"Like most other bodies it did not spring into life in any Minerva-like fashion, fully grown and ready for action. It was first called a sisterhood or a fellowship and as it grew it became The International Department of the Woman's Foreign Missionary Society. Then, at the time of our unification in America, it was so large and so important, it was made an agency of the General Conference and launched in 1940 as The World Federation of Methodist Women. It has always been ecumenical in character, and from the very beginning its constitution provided membership for any group of Methodist women in the world, of whatever communion, if that group could subscribe to the common purpose of 'Knowing Christ, and of making Him known.' The world has ever been its parish.

"I visited these ten nations of the Federation and stayed about a week with each. Usually, because they were expecting me, a group of the national officers would be assembled for a meeting or a luncheo or dinner, according to the time o my arrival. We talked over thei national problems and mutua questions were answered. Ther usually on the second day, I bega the visitation to their centers wher the women's groups were holdin their meetings. Some of these co responded to our district meetings at home, and often they were singl groups and, of course, I was alway supposed to speak. Naturally i was necessary to use interpreters and, in the case of the India women who did not know Spanish there had to be two interpreters—one changed my English int Spanish and the second change the Spanish into Indian dialect Some few times, as in the larg cities of Montevideo and Buenos Aires, I met with English-speakin groups and it was possible to speak to them in my own mother tongue I came home with these women an their needs on my heart."

Fellowship

Speaking on the mystery an sacrament of fellowship, Mrs. E. A Ladlay said that possibly we hav interpreted the words of John Wes ley "The world is my parish" i

Miss Rita Snowden, author and lecturer, New Zealand; Mrs. Greville Lewis, Sutton, Surrey, England; Mrs. David D. Jones, Greensboro, North Carolina

Methodist Information

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Mrs. Alf Lier, Oslo, Norway; Mrs. Ivan Lee Holt, St. Louis, Missouri; and Mrs. Arthur Vieth, Chattanooga, Tennessee

a wider sense than he intended. Yet we know that he would have rejoiced to think that his followers would indeed take those glad tidings to so many: that from the ends of the earth a company like this (Wesley Memorial Church was filled with women. *Editor*) could gather; and that it could be a company of women.

She said, "Here then is our fellowship: We are bound together because of the mystery of God's purpose for us and His gifts to us; we have a life to live in Christ; a service to give; a goodness to achieve. It is only real fellowship when we live close to Him.

"Our fellowship transcends name and sect; color and race; age and sex. We who are so happy in our world-wide Methodist fellowship know that it is not enough: we belong to the whole Church.

"There is an intimate society in which we live as Christ's own people. There is a larger society composed of those we shall never see and never know. In both, our fellowship involves us in the care of the flock. Each of us must find our particular duty.

"We cannot forget those separated from us in a physical sense in a land like China. Our prayers for them now must be even more earnest and faithful than in the past. As we bring them with their needs and problems into God's presence, we are caring for them and are in a fellowship which nothing can break.

"Those early societies in America and Europe and Africa were begun by ordinary men and women—often in their homes—the laity. The societies spread and grew because they also accepted the responsibility to declare the glad tidings of salvation to all who were willing to hear. We also know that our fellowship is sadly lacking unless others are called and won.

"We realize our strength in meetings like this, *but* we are well aware of the threatening hosts of evil without. Three things are necessary for each part of the Church in all the continents: that our inner life should be deeper; that we should build each other up; that we should witness boldly by life and by word."

Methodist Information

Right: **Mrs. J. W. Masland of Philadelphia, Pennsylvania, and Mrs. J. O. Mabuce of Buffalo, New York**

Below: **Mrs. Ferdinand Sigg, Zurich, Switzerland, secretary of the Woman's Society in Switzerland; Mrs. Ernst Scholz, Berlin, Germany, president of the Woman's Society in Germany; and Dr. Dorothy H. Farrar, vice-president of the Wesley Deaconess College, Ilkley, England**

Methodist Information

Family Life Conference

By MARY LOU BARNWELL

"THE Faith of the Family for the Future" was the theme of the first National Methodist Conference on Family Life. About 2,500 delegates, mostly young couples, representing United States Methodism, gathered at Medinah Temple in Chicago, October 12-14, seeking knowledge, inspiration, and a unified sense of concern. In addition to "family delegates" there were ministers, Board and Commission representatives, officers of conference Woman's Societies of Christian Service, missionaries, deasonesses, and other church workers.

In issuing the call for this conference, Bishop Hazen G. Werner, chairman of the planning committee said:

"Was there ever a gathering as needed as this one? Society, morality, survival, integrity lean heavily upon the home.

"Is the American family ready to accept its job? Honor is a fast vanishing trait. The simple faith—the kind that one gropes for when life collapses—security that gives hope when evil threatens, integrity more precious than profit through weakness; these are grown into character with the growing of the years of children and youth.

"We need a Family Conference! We need what this Conference can do!—to help families live the Christian way. There is no institution that in our time needs help more than the American home. It needs light, understanding, and the subsidy of God's strength.

"You know what is happening all around you. Teen-agers exploring what is dangerous and questionable. Ideal couples (so they seem) wrangling their way to separation.

"However, the really tragic situation of family life seldom comes to light. We are in the business of helping people to keep their homes from breaking up. What else? The more tragic thing is the dead lifelessness of so many homes; people married who quit caring long ago. One columnist said, 'Conversation is for couples that are still courting.' The Christian faith accepts no less for its task than the creation of happy marriages and successful family life. The family must be saved.

"The questions we meet are endless. How can you grow a tight family feeling with a family living a scattered life? Are parents more interested in children getting ahead than being right? Does a child have any chance at all of growing up in an adult world like ours? What about youth, is it ready to meet what seems to be a dark future?

"The National Conference on Family Life is setting the stage for a careful and prayerful examination of the whole situation of marriage and family living in America today. This Conference, by reason of its plans, proposes to get heartily and seriously at the problems in these areas of consideration. More than that, it proposes a follow-up to the end that families all over America will be helped to live the Christian way."

Through public addresses by Alexander J. Stoddard, superintendent of Los Angeles City Schools, John Wallace Rustin, pastor, Belmont Methodist Church, Nashville, Tennessee, Paul H. Douglas, United States Senator from Illinois, the threats of today's world were vividly lifted up, but always there was a Christian answer to every threat and it was clearly summed up in very simple language—"We must *live* our faith!" It is essential that we walk hand in hand together—with God! Religious truths must be tied to human experiences! God must be the center of the family!"

Workshops and Findings

Fifteen workshops provided opportunity for delegates to discuss:

1. The Family Living Its Religion.

2. Growing Mature Persons in the Family.

3. The Family Looks to the Church.

4. The Family Living in the Community.

5. The Family Living in a Troubled World.

On the closing day summaries of the discussions were presented by the resource leaders. Findings from these sessions will be printed and made available for 60 cents through the office of THE ADVANCE FOR CHRIST AND HIS CHURCH of The Methodist Church, 740 Rush Street, Chicago, Illinois. Recordings of the general sessions will also be available. *The Advocate* and other church papers will carry information concerning the time recordings will be released.

Speaking on the subject, "The Head of the House," Dr. Ralph Sockman, minister, Christ Methodist Church, New York, New York, brought the final address. In his convincing manner he pointed up the necessity of accepting Christ as the head of the house and the transformations which his presence brings. He said, in brief:

1. Christ transforms religion into life as the language of religion is learned in the home.

(*Continued on page 28*)

Executive Committee Highlights

THE Executive Committee and several Standing Committees of the Woman's Division of Christian Service met in New York City in September. A few items of interest are presented.

Resignations

The resignation of Mrs. J. D. Bragg, vice-president of the Woman's Division and chairman of the Department of Work in Foreign Fields, was accepted with regret and with grateful appreciation for her inspired leadership. Mrs. Bragg resigned because of the illness of her husband.

In anticipation of her approaching marriage Miss Kathryne Bieri, secretary of Missionary Personnel, tendered her resignation to take effect in January, 1952.

Since the Executive Committee did not meet in June, the resignation of Miss Margaret Briggs, field worker for Missionary Personnel, was read at this meeting. Miss Briggs is now Mrs. Ernest LeFevere.

Elections

Mrs. Charles E. Wegner was elected as vice-president of the Woman's Division and chairman of the Department of Work in Foreign Fields.

Miss Lillian A. Johnson, dean of women, Wood Junior College, Mathiston, Mississippi, was elected secretary of the Wesleyan Service Guild to take office December 1, 1951.

Finances

Income on appropriations, first three months this year, $1,022,647.18.

Income on appropriations, same period, 1950, $963,299.89.

Increase, $59,347.29.

This makes an increase of 6.16 per cent on appropriations.

Cash for Supply Work, first quarter, fiscal year, $103,076.78.

Supplementary Gifts, first quarter, $257,531.88.

Per capita giving for 1950-1951 averaged $4.30. A year ago, it was $4.05.

Methodist Youth Fund receipts, 1949-1950, $378,581.87; 1950-1951, $411,971.25. Of this amount the Woman's Division received $202,200.78, an increase of $8,459.25.

Missionary Personnel

Candidates for Christian service accepted in May, 17; in September, 9. Quota for the quadrennium, 1,392; total to date, 515.

New Work

The Woman's Division will begin work in Chile. Miss Semeramis C. Kutz has been appointed as directora of the Vocational School, El Vergel. (See November issue of THE METHODIST WOMAN.)

Miss Catherine Ezell went to Hawaii in September as the first rural worker to be appointed under the Woman's Division.

A worker will be appointed to serve in Paducah, Kentucky. (See page 7, of the November issue.)

Guests

Mrs. Shot Mondol, president of the Woman's Society of Christian Service of India, spoke on women's work there.

Miss Mary Moore, home after twenty-three years of service in the Belgian Congo, was introduced.

Mrs. Frank G. Brooks, *President*
Mrs. J. N. Rodeheaver, *Secretary*

You May Quote Me

MRS. FRANK G. BROOKS
President of the Woman's Division of Christian Service

AMONG Methodist women there is a growing concern about the ethical issues we face today. Women are questioning the changing standards in moral values, insidious liquor advertising in magazines and over television, drinking in the movies, and other evils.

The Advisory Committee on Spiritual Life of the Woman's Division of Christian Service, under the chairmanship of Mrs. Edwin B. White, recently faced these and other moral problems. They realized that more clearly defined standards for Christian living, embracing attitudes as well as practices, constitute one of the pressing needs of today.

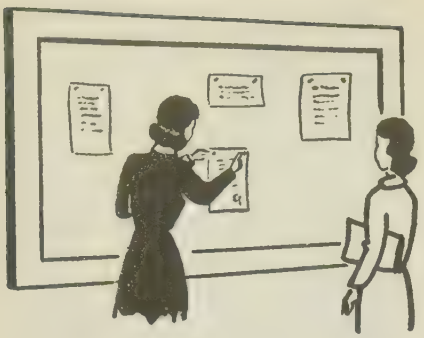
The statement issued by this Committee is fundamental: "Only through persons dedicated to the will of God can come the necessary basic changes in society." The Committee stressed once more "the need for vital, intelligent prayer—in the personal quiet time, in family worship, and in prayer groups. No one can estimate the power of more than a million and a half Methodist women who pray daily for insight and wisdom and who translate their prayers into action. Our concern should constrain us to 'ask of Him,' and His answer will empower us to help solve the issues and problems which confront us."

In recent years, the Woman's Division of Christian Service has taken many actions on moral issues. *It is the devoted individual woman, in the Woman's Society in the local church, who can implement these actions.* Hers is the difficult task.

Methodist women have been urged, in recent years, to study and to work constantly to change social conditions in the community that propagate and promote the traffic of drugs among youth. They have been asked to support legislation banning the interstate advertising of alcoholic beverages and legislation prohibiting advertising which suggests, directly or indirectly, that alcoholic beverages are beneficial to health or social prestige, or are a part of American home life.

The Woman's Division has also called on all Methodist women, in view of the development of television, to express to the entertainment industries their disapproval of degrading and profane productions. Women must maintain a constant awareness of the prevailing pattern of entertainment both for our homes and communities; they must continue to work to attain higher standards through all media of information and entertainment.

These are only a few of the statements on moral issues that have been made by the Woman's Division. Many recommendations and excellent articles have, from time to time, appeared in THE METHODIST WOMAN. It is the local woman who is reading this column who can change unpleasant *facts* into praiseworthy *acts!*



Recent Arrivals From—

Africa: Misses Ruth Lawrence (North Africa), Lowndesboro, Alabama; Beulah Reitz (Southern Rhodesia), 1808 Oakland Ave., Kansas City, Kansas.

India: Misses Grace Honnell, 640 Everett Ave., Kansas City 2, Kansas; Josephine Kriz, 13616 Alvin Ave., Cleveland 5, Ohio; Mabel Sheldon, Altamont, Kansas.

Japan: The following J-3's have returned to the United States: Misses Miriam Brattain, Box 416, Elk River, Minnesota; Elizabeth Clarke, 216 N. Court St., Sparta, Wisconsin; Sara Rebecca Giles, 404 South Glover St., Urbana, Illinois; Joann G. Reynolds, 45 North Catherwood, Indianapolis 19, Indiana; Elizabeth Tennant, 414 E. Pleasant St., Portage, Wisconsin; Alice Boyer, 114 South 38th St., Philadelphia 4, Pennsylvania; Milley Chapman, R. R. 3, Box 1, Bloomingdale, Indiana; Sarah J. Ellington, 5620 South Park Ave., Tacoma 8, Washington; Elizabeth M. Howell, Box 23, Center Hill, Florida; Jeanne Taylor, Box 5, Pattonsburg, Missouri; Shirley Webb, DeRuyter, New York.

Recent Sailings For—

Africa: Angola (via Portugal), Misses Henrietta Bailey, Helen Bennett, Ruth Ann Bonorden, Ada Mae Bookman, R.N.; Mozambique (via Portugal), Ruth Foster, R.N.; Central Congo (via Belgium), Dorothy Gilbert, R.N.; Mozambique (via Portugal), Kathryn Miranda; Central Congo (via Belgium), Annie Parker; Mozambique (via Portugal), Margaret Sessions.

Argentina: Miss Patricia Woodruff.

India: Miss Marguerite Bugby.

Uruguay: Miss Sylvia Frost.

In Memoriam

Miss Winifred L. Chappell died on July 21, 1951, at Bethany Home and Hospital, Chicago, Illinois, following a lingering illness. Miss Chappell was consecrated as a deaconess by the Rock River Conference in 1908, after having graduated from Northwestern University and the Chicago Training School. She was a member of the Chicago Training School faculty from 1907 to 1921, at which time she became the secretary of the Methodist Federation for Social Service. While on leave of absence, Miss Chappell served as associate director of the People's Institute of Applied Religion, Detroit, Michigan, from 1940 to 1946, when she applied for the retired relationship.

Bureau of Educational Institutions

Allen High School, Asheville, North Carolina. This year saw many "first times" brought about at Allen High School. It was the first time a group of singers represented the school at the annual meeting of the Woman's Division held at Buck Hill Falls, Pennsylvania, last December. Miss Joan Day, the director, accompanied the six girls who sang at several sessions of the meeting and Mrs. Claire Lennon, superintendent of Allen School, was one of the speakers. We were all proud of their success. In honor of this occasion and the many times the choir has sung this year, new robes were purchased for the singers. The money came as gifts from churches where the girls had sung, from friends in the north and south, and from money the choir girls earned.

This is the first time Allen girls have attended summer conferences in the north. Five girls attended intermediate camps in Troy Conference; one girl went to Green Mountain College, Poultney, Vermont; two went to Sky Farm, near Warrensburg, New York, and two attended the camp in Montpelier, Vermont. Two Allen girls also attended the National Convocation for Methodist Youth at Purdue University, Lafayette, Indiana, in August.

An interracial group met for dinner at Allen one night in May, and then for an evening session at which time Dr. Eddy Asirvatham from India was the speaker. He has been teaching at Boston University. This gathering was sponsored by the National Friends Service Committee and was most enthusiastically attended by both white and colored people of Asheville.

One of the most exciting "first times" at Allen this year was the remarkable achievement of the debate teams. This is the first year Allen has had a debate team. They were coached by Mrs. Izora Bagley, teacher of social studies and dramatics, and Miss Hazel Hatch, teacher of English. The team entered the State Tournament without a preliminary tournament, because Allen was the only school in the western part of the state with a debate team. Both the negative and the affirmative teams won first place in the semifinals and, therefore, had to draw to compete in the finals that night. The affirmative team won the draw, and won first place at the finals, therefore, coming back to Allen with the cup for winning the State Tournament for Debate for all the colored high schools, public and private, in North Carolina.

—Julia Titus, *Principal*

Africa

Belgian Congo, Central Conference—Miss Mary Moore, R.N., who has served in the Central Congo Conference since 1927, has recently been awarded the gold medal of the Royal Order of Lion by the King of Belgium, in recognition of her years of service.

Algeria—Miss Liv Larsen, a Crusade scholar from Norway, who has studied at Scarritt College, was commissioned as a missionary to North Africa in Gatlinburg, Tennessee, on August 19. When Miss Larsen discovered that Bishop Theodor Arvidson of Scandinavia would be abroad when she returned

to her home for a vacation before going to North Africa, she asked that she be commissioned by Bishop Paul B. Kern, bishop of the Nashville Area and president of the Board of Trustees of Scarritt College. It was not possible for Bishop Kern to be in Nashville at that time, so he, Miss Larsen, and Miss MacKinnon, secretary of the Woman's Division for Africa, met in Gatlinburg, Tennessee, on the edge of the Smoky Mountains. The following is a quotation from the local newspaper: "Bishop Paul B. Kern of The Methodist Church will conduct commissioning services on Sunday, August 19, at 10:00 A.M. at the First Methodist Church here. Miss Liv Larsen of Norway will be commissioned a missionary to Algeria, North Africa. Miss Larsen has been a Crusade scholar at Scarritt College, preparing for missionary work. Miss Sallie Lou MacKinnon, secretary for North Africa of the Woman's Division of the Board of Missions, who is vacationing in Gatlinburg this week, will also participate in the service."

Southern Rhodesia—Two years ago while I was on furlough, we formed a prayer group of eighty-one people, praying for a revival here. Our God is faithful and He is hearing and answering prayer. A few days ago we attended our Methodist Woman's Annual Meeting, held out in a great ravine, with thousands in attendance. Hundreds cried for forgiveness of sins and were reclaimed. It was a three-days' meeting, and on Sunday morning three missionaries and twelve African ministers gave Communion to 1,300 people. Sunday evening many testified. There was a quiet and abiding sense of victory and it has had a great influence upon the African Christian Convention, which Miss Deyo and I attended this week. Members of the convention know that such power is needed all over this great sin-sick land. They voted to ask our conference to give Bible study and evangelistic training, short courses at every one of our centers. This will help our stewards and local preachers, as our Bible schools for women are helping mothers. —LULU TUBBS

Bureau of Social Welfare

Wilson Inn, Richmond, Virginia. —I am happy to report that a Wilson Inn girl was chosen to represent her youth group at the National Convocation of Methodist Youth held at Purdue University, Lafayette, Indiana, the last of August. Two of the girls were capped by the Red Cross as gray ladies in April, making a total of four girls serving in that field. A member of our family is president of the Crusaders Class at Centenary Methodist Church. The class sponsored a folk dance here at the house last winter. About thirty young ministerial students from Randolph-Macon College were present, in addition to the minister of the church, his wife, and the director of religious education, along with the president of the Wilson Inn Board. It was a fine demonstration of wholesome fun enjoyed by our young people.

On three occasions several of the girls from Wilson Inn presented worship services in meetings of the Woman's Society of Christian Service in local churches. A number of the girls were invited to help with a Missionary Tour held at the Barton Heights Church. We had a poster of our work, and twenty of the girls were placed in an attractive setting—a living room with a piano.

The minister at Broad Street Church presented the work of Wilson Inn at a recent Sunday church service. Several members of the board, in addition to twenty members of our family, were introduced in a group.

Beautifying our back yard, painting furniture, outfitting a twelve-year-old girl at the Methodist Orphanage, are just a few of our projects.

Some of our girls are interested in improving their cultural life. Two of them recently asked me to help them with the stories of operas. I have recently taken on the chairmanship of the "Build Freedom With Youth" campaign, sponsored by the General Federation of Women's Clubs—for my club, of course, because I think our community needs such a program. I can spark the program with our own fine young people at Wilson Inn, for they are an asset to this community and the whole community is in agreement with me.—CECILE DAVIS, *Superintendent*

India

The four primary village schools in *Ballia District,* located at Kakri, Madhopur, Siswar, and Guthwan, serve the Chamars, low-caste leather workers who have been converted to Christianity. These village schools, which have a combined enrollment of 113 bright children, go to the third grade. Boys who have finished the eighth grade serve as assistant masters at Madhopur and Kakri, due to the heavy enrollment in these two schools. It is customary for boys to serve as assistant masters for a year before they can be awarded scholarships for high-school study. —ADIS ROBBINS

We have been greatly blessed by the conventions of the Bengal Conference Woman's Society of Christian Service. Our first convention was a great inspiration to all who attended. Nine of our Santali women from our "minute" village Woman's Society of Christian Service groups went to Calcutta as delegates. To many this was their first trip to a city, their first sight of electricity and modern living, so, of course, this gave them an added thrill. However, despite all the wondrous things about them, they entered into the fellowship of the

conference in a very meaningful way and came back deeply blessed. They were also a great source of blessing to the other fifty or more delegates, for they were so enthusiastic and interested in the work they were accomplishing. During the year they have met in their small village groups, had worship and prayer services, sewing circles, and adult literacy work. I should not say that any great strides have been made since that first convention, but from the reports that were given at our second conference Woman's Society of Christian Service convention, it is evident that the women are wanting to learn more about their neighbors throughout the world, to share with them from the little they have, and to become an integral part in the work of our great church in India.—Mary Ferguson, *Jidato, Pakaur, Bihar*

Bureau of Medical Work

Bataan Memorial Methodist Hospital, Albuquerque, New Mexico—Bids have been submitted by thirteen firms to furnish medical and surgical supplies and equipment, including furniture, linen, and kitchen utensils for the new building now being erected. The bids have been opened by a committee of the hospital advisory board here, and are now being checked. They will be submitted to the Bureau of Medical Work of the Woman's Division of Christian Service of The Methodist Church, New York, for final approval before a contract is let. Construction of the hospital is progressing. The target date for completion is February 1, 1952.—From the *Tribune, Albuquerque, New Mexico*

Pakistan

Lahore—I wish that you could all see the group of villages in Multan District of which Stuntzabad is the center. Our missionary nurse in Stuntzabad, Miss Buyers, has literally made the desert blossom as the rose, as far as individual homes are concerned. Since she has been living in the village, I have noticed that several have put in vegetable and flower gardens. They have seen her hand pump and those who could afford it have followed suit. I heard a tribute paid to her that every missionary would covet. The pastor at Stuntzabad said that Miss Buyers had not only taught the people to work together but to help themselves. I don't think one would wish for higher commendation. Only those of us who knew conditions in that village before Miss Buyers went there to live have realized the difference it has made in the life of the village. Miss Buyers goes on furlough in January, 1952, and we are wondering who will answer the Macedonian call to replace her.

—Constance Blackstock

Bureau of Urban Work

Bill

Campbell Friendship House—Bill comes from a large family living in the crowded central district of Gary, Indiana. He lives with his parents and six other brothers and sisters in two small rooms. All the children are of young ages. The parents hardly make enough to support the family. After hearing about Bill I wonder about several things. How can a father and mother and seven children possibly live in two rooms? Is there sufficient food for the children? Is enough affection shown to the children?

Judging from the appearance of Bill, there is not sufficient clothing, there is not enough affection in this home. After all, there is just so much anyone can do in two rooms. With this in mind, is it safe to say that Bill's home life has affected his association with other children? I think so! Given a chance, Bill could be a normal child.

I have been working with Bill, trying to impress upon him that he could do the same things other boys do. At first, the response was slow. But there has been a change. Now Bill doesn't cry nearly as much, and, better still, he defends himself. The workers at Campbell Friendship House are helping Bill to find a place for himself. There is something for all these "Bills" to do—there are ways to help them feel wanted and important. But it takes time and patience. There are hundreds of such children in our neighborhood—children whose home backgrounds are hopeless and who must find outside the home a way to gain recognition, security, and the fulfillment of their desires. These Bills are young enough to be guided to live wholesome, helpful, abundant lives.

—A Boys' Worker

Korea—Japan

More than a dozen Korea Woman's Division missionaries have been working in Japan during this year since their evacuation from Korea in June, 1950. Someone has called them "Displaced Persons," but that is a misnomer. Missionaries are "at home" anywhere, and letters from these who have been temporarily transplanted from Korea to Japan tell of joy in service there.

Kobe—Miss Maude Goff, a K-3 who went to Korea in 1949, writes enthusiastically of her activities in Kobe. She teaches English in three schools, works as a Gray Lady in an army hospital, helps in a Korean church near Kobe, and does camp work in the summer. She recently wrote:

"Last weekend brought me a new experience—it was the first time I had gone on a trip without other Americans. I went to Kinosaki, which is across Honshu Island, on the Sea of Japan. A Seiwa student, Tamura San, went along to interpret for me. The Christian group there includes only three baptized members, but others are interested. There is no church, but they are raising money for one—a non-Christian man has promised them land, and the group is making and selling Christmas cards to raise money. The first night we had supper and a service on the seashore. After hymn singing and recreation, we sat around a campfire and I spoke to them. God surely guided me in choosing the Lord's Prayer as my theme. I tried to apply it

to our daily lives, and the sponsor said it was the kind of message the group wanted. On Sunday morning, after a big breakfast of rice, soup, fish, eggs, vegetables, and tea, we met in a park for service. Later we made plans for future meetings, as I hope to be with them every other month. That weekend was a very interesting and inspiring one for me. We who have been reared in a Christian atmosphere can hardly appreciate the challenges that people face, where the Christian faith is in the minority."

Bureau of Town and Country Rural Workers' Conference

Fifty rural church and community workers of the Woman's Division attended the National Methodist Town and Country Conference in Sioux City, Iowa, last summer. With other delegates to this conference, they participated in study groups as well as the general sessions. Round tables during general sessions were made up of people who had had actual experience in working on solutions to some of the problems discussed in study groups and addresses. Ten Woman's Division rural church and community workers participated in the three round tables.

On Sunday rural workers were among the 1,190 delegates who, in teams, visited 200 rural churches in thirty-nine counties in four states, within an eighty-mile radius of Sioux City. Some of the delegates led worship services or taught Sunday-school classes, others preached sermons, and all had an opportunity to participate in the afternoon discussion groups.

In addition to the regular sessions, a conference for Woman's Division rural workers was held in a series of four two-hour luncheon meetings. In these sessions workers had an opportunity to discuss specific problems. Arthur Raper spoke to this group on what they should know about the communities in which they are working and how this information can be secured. Mrs. Margaret R. Bender, in another session, helped the workers to see how they can assist people in understanding the United Nations. She described how little "United Nations" could be formed in rural communities. Miss Katherine Lenroot discussed with the workers ways in which the White House Conference could be implemented in rural communities, and how our workers and child welfare workers can be mutually helpful in making possible greater opportunities for rural children.

Members of the Advisory Committee of the Bureau of Town and Country Work participated in the Town and Country Conference, the workers' luncheon meetings, and remained for an additional session after the conference closed to discuss some of the problems and to make recommendations for the improvement of our town and country work.

Latin America

Instituto Metodista, Santo Amaro, Brazil—"More lives for Christ and more of Christ in our lives" is the motto of our Advance for Christ program throughout Brazil. It is interesting to see our church at work to meet this goal. Recently I heard our three bishops say that The Methodist Church is growing in Brazil as it has never grown before, and this is true of all Protestant denominations. Almost everywhere there is a building program: a church, a religious education building, a parsonage, or a caretaker's home. One church here in the city of São Paulo has set its goal at 100 new members for the year 1951, and it is working toward this. More than once the members have spent the night in prayer at the church, leaving at dawn to sing hymns in the streets and to divide into groups for personal work.

The month of July was a month of meetings. The Board of Directors for the deaconess movement met, and for the first time we had candidates for the order, so we could begin to make more definite plans as to preparation, type of work, salary, and living conditions. With the church growing so rapidly, there are never enough pastors to go around; so we hope to get some girls prepared to help as rural workers, parochial teachers, religious education directors, trained nurses who will serve as social workers.

At the meeting of the Board of Christian Education, plans were made for a General Assembly of the Woman's Societies in Brazil to be held in Rio de Janeiro in July, 1952. There are also men's societies in Brazil and they will hold their assembly simultaneously. Following these two meetings there will be the National Convocation of Methodist Youth at Granbery College. We do not think in terms of hundreds or thousands when we plan for these meetings, but it is significant that we plan for two or three times as many as a few years ago.

At a meeting of the Board of Trustees of Instituto Metodista, plans were studied for the opening of a kindergarten next year, in order to serve the community as well as to provide observation and practice experience for our students. —Sarah Bennett

Bureau of Deaconess Work

Work of a Deaconess-Pastor at Parker, Arizona—The parish includes Poston (WRA Camp) where 17,500 people (Japanese and those who served them) were interned during World War II; and Parker Dam, California, a lovely settlement, seventeen and a half miles away, consisting of 200 people. They are cuddled in a mountainside between the mountain range and the Colorado River, the Metropolitan Water District where the drinking water for Southern California begins its long journey across the desert.

The nature of these camps does not allow for a church, although the two have a union Sunday school and those who are church-minded come to Parker. Parker City has grown in the past few years. Some of the farming corporations have leased Indian land, leveled it, and put in canal systems and now we

grow wonderful crops. If your melons are stamped "Parker Gold," they are from here.

Church attendance depends upon the tourist season. We have overflow crowds from October to May and then we live through the hot summer. Last year, I succeeded in keeping the church open, and the chapel itself was pretty well filled.

In some respects, we have many of the problems of a downtown city church. We serve a large group of winter visitors, but the membership is small. In season, there are about 2,000 trailers parked on both sides of the river. We are on the California-Arizona line, and are in the midst of the water squeeze. The Colorado runs through Arizona but seems to belong to California. The fight is to get the All American Canal lined so there won't be the tragic waste through seepage into the desert and the Salton Sea.

I regret to say that the saloon is everywhere, but the church tries to combat its evils by a constructive program of teaching, preaching, and social activities. Pray for us. It is a wonderful field—one that presents all of the challenge necessary to keep a church and its minister conscious that only in the Christian way of life is there any hope for permanent world peace.

—GERTRUDE MAYE PARKER

Circles WORSHIP AND PROGRAM SUGGESTIONS

Fruit of the Spirit—Joy

"The God of Hope Fill You With All Joy"

By MARIE WELLES CLAPP

HYMN: "For the Beauty of the Earth" (*The Methodist Hymnal*, No. 18).

SCRIPTURE:

Rejoice in the Lord and exult, O righteous,
And shout for joy, all you who are right minded.
—*Psalms 32:11*

There are many who say, "O that we might see some good!"
Lift up upon us the light of thy countenance, O Lord.
Thou hast put joy in my heart,
More than in the time that their grain and wine increased.
—*Psalms 4:6, 7*

The righteous rejoices in the Lord and takes refuge in him;
And all the upright in heart sing praises. *Psalms 64:10*

When the Lord brings back captive Zion
We shall be like dreamers!
Then will our mouth be filled with laughter,
And our tongue with shouts of joy.
Then will they say among the nations,
"The Lord has done great things for them."
The Lord has done great things for us; we are glad.
—*Psalms 126:1-3*

MEDITATION: In the Psalms are found many expressions of rejoicing. Some of these reflect a spirit of exultation over the misfortunes of enemies who are considered wicked. Others bear joyful witness to God's care of the nation, his constant leadership in wilderness wanderings, his deliverance from exile. There are also personal testimonies of praise and great joy—heart gladness that is greater than the satisfaction that comes from material blessings.

And there is the affirmation that God gives joy when the heart is upright. This is another way of emphasizing the benefit that comes from an integrated personality. Christians believe that in spite of conflicts and frustrations, pain, misfortune and bereavement, the one who centers her life in Christ may rejoice and be "jubilant with joy." To the little group of disciples on the last night before His crucifixion Jesus promised "fulness of joy."

PRAYER PERIOD: (Ask two or three women to lead in prayer.)

PROGRAM SUGGESTIONS

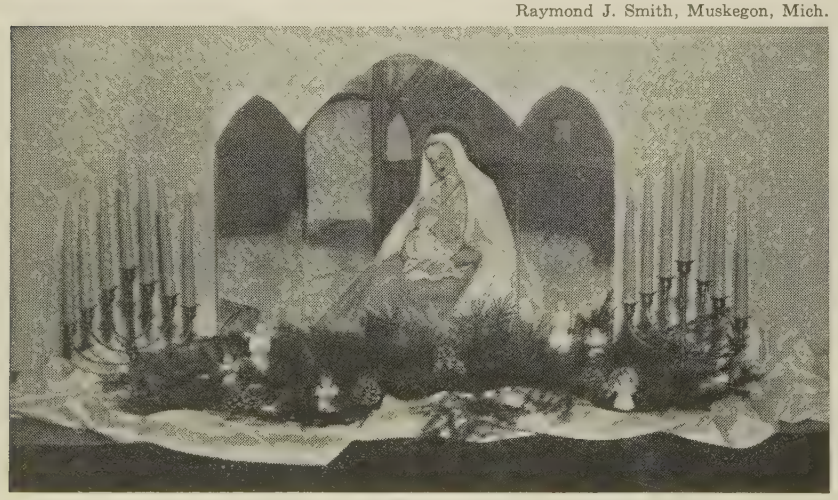
ROLL CALL: Name a personal blessing.

REVIEW: Article, "Literacy in Liberia," by Dorothy McConnell, in December issue of WORLD OUTLOOK.

CONVERSATION STARTERS: Introduce in an original way as many of the subjects listed on page 3 of this issue as time permits.

Suggested Worship Center for Christmas meeting—arranged by Mrs. A. T. Loberg: balsam and pine branches with pine cones against white satin; angel candle figurines; blue candles, the same shade as Mary's dress, in seven branch candlesticks, symbolic of the seven gifts of the Holy Spirit, as taken from Revelation 5:12

Raymond J. Smith, Muskegon, Mich.



PROGRAM COMMITTEE OF A LOCAL WOMAN'S SOCIETY

SEC. 5, ART. 4, BY-LAWS OF LOCAL SOCIETY

THIS COMMITTEE SHALL PLAN AND SUPERVISE THE PROGRAMS FOR REGULAR MONTHLY AND OTHER MEETINGS OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND SHALL CONSIDER ALL PLANS AND MAKE RECOMMENDATIONS FOR THE STUDY AND ACTION PROGRAM OF THE WOMAN'S SOCIETY.

Program Suggestions

By MRS. IRA S. PIMM

WHAT makes a program of the Woman's Society of Christian Service *live?* There are many contributing factors, of course. Among them are certain basic facts absolutely essential to a successful program.

1. As a leader, be genuinely enthusiastic about the material to be presented. *You* have to "catch fire" about it before the rest do!

2. Cultivate the ability to sift and condense material. It was never intended that you should use everything!

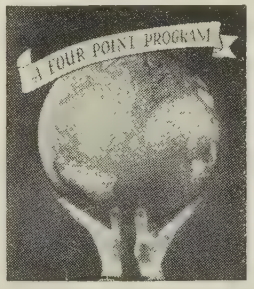
3. Strive always and forever for *variety* in presentation. Be creative. Polish up your imagination!

4. Cultivate the informal (though carefully planned) presentation.

5. Make the worship service a vital experience. Program and worship are inseparable — integrate them. "That with steadfast thoughts, and kindled affections, we may worship Thee in spirit and in truth."

The Earth Is the Lord's *

We urge you to follow closely the suggestions outlined in the Worship and Program Books. Never have we had a finer, or more usable set of programs. We cannot hope to improve upon them. We can only submit further suggestions here and there for a wider choice.



January—"Because We Have Been So Greatly Blessed"

Invitation—(To be handed personally to every woman at church on the Sunday preceding the meeting.) Mimeograph or draw the cut of the Four Point Program on cards. Underneath print "How Far Have We Come?" Give date and place of meeting.

WORSHIP—For the worship center, Mrs. John Warren, secretary of Spiritual Life for Northeastern Jurisdiction, suggests a rich, colorful drape, hung against the wall and extending over a table, upon which is set the Cross, or a picture of the widow casting her mite into the treasury. On one side of the Cross a jewel box is placed, with jewels spilling out of it. On the other side is an offering plate containing a stewardship card. After the signing of the cards, the Leader goes forward, lifts jewels from box and places them upon the plate, together with her card. Others follow her with their cards.

PROGRAM—At the place indicated in the program, the president may read from a card the number and names of new members of the local society, placing the card upon the offering plate on altar. The secretary of Missionary Education, the secretary of Youth Work and the treasurer do likewise. Posters showing gains in the Advance may be placed around the room. (See box on page of Program Suggestions in January issue for the latest figures.) *But remember it is our own contribution* to the Advance that we are examining.

A Fellowship Tea for new members would make a good closing.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

This picture was omitted from the first column on page 39 of the October issue

ORGANIZATION AND PROMOTION

MRS. ELOISE A. WOOLEVER,

Executive Secretary, Woman's Section, Division of Education and Cultivation

May We Have More Problems Like This!

"WHAT shall we do when already every woman in the church belongs to the Woman's Society of Christian Service?" is the question that many have asked as the first goal of the quadrennial Advance has been discussed: *Every Methodist woman a member of the Woman's Society of Christian Service, which membership includes the Wesleyan Service Guild.* The growing list of 100 per cent societies published alternate months in the "Clipper" pages of THE METHODIST WOMAN, shows this to be a real problem.

The answer is twofold:

First, make sure that each society *holds* every member. It may be easier to gain a new member than to keep her interest and loyalty.

The annual report for 1950-51 showed a net gain of 50,024 members. During the year 121,997 *new* members were reported. In that period 71,973 members were lost. Of course, in an organization having over 1,600,000 members, hundreds will pass on, but certainly not 71,973.

Why do women discontinue their membership? Perhaps a study of possible reasons would be helpful. Is the monthly program uninteresting? Perhaps the new members are not made to feel "at home." Or it may be that they are not asked to share in the activities or given responsibilities. Participation results in interest and loyalty. Perhaps the world-wide program of the society has not been emphasized and the new member is not challenged by the opportunities for service.

The second answer is this: If every woman church member is a member of the society, call on your constituency—women who are not members of a church, but who should be. It may well be that this friendly visitation will result in increased church membership as well as society membership—and nothing could be more worth while than that.

The following story of a small church that is facing the problem of having accomplished the task (may the number of societies facing this problem increase!) may give the answer of how to arrive at that happy solution.

The Secret of Success?

It was time for the Question and Answer period in one of the four subdistrict meetings being held on the Steubenville District of the North-East Ohio Conference, to acquaint the women with the new plans and help them carry them out in this largely rural area. The president of the local society in the small Pleasant Hill Church, where they were meeting, rose and spoke:

"We have already had a meeting in regard to this Progressive Visitation and we are faced with a real problem. We have already secured every woman in the entire community to join the Woman's Society and we are 100 per cent. We have canvassed every possibility and we have not missed a single family. We have them all. What shall we do?"

The district secretary of Promotion knew that this was a fact. This society has a visitation *every* month. They meet at the church and go out by twos and threes and visit everyone, whether they belong to The Methodist Church or not. They cannot go out much farther through the country because they run into a neighboring church which is doing an equally good job. What to do? They are going to have the Progressive Visitation anyway, and hope that a new family may move in, so they can win them!

The district secretary says in writing about this society with its membership of fifty women, "The enthusiasm is something that many other groups could certainly copy. They are always an inspiration to me because they really believe in what they are doing."

IS THE SECRET OF SUCCESS CONTAINED IN THAT LAST SENTENCE?

A Training Circle

Among the circles of the Woman's Society of the First Methodist Church, Tulsa, Oklahoma, there is a Training Circle intended for young women in their twenties. Its purpose is "to recruit and train young Christian women for the entire program of the Woman's Society of Christian Service: in spiritual growth; for educational and cooperative service; to cultivate and co-ordinate a program of Advance through which improved methods may be tried and inaugurated." The circle changes its membership at the time the others do, the "graduates" going happily into other circles.

Training comes to the circle not only through experience in handling their own affairs, but also in their programs. During the year each phase of the program of the Woman's Society of Christian Service is brought before them. The pastor may discuss the value of women's work from his point of view. Missionaries, conference, district and local officers bring the stories of work in mission fields.

Since many of the members of the Training Circle are mothers with young children, a nursery has been opened.

WORLD FRIENDSHIP BULLETIN

EDITED BY RUBY VAN HOOSER

Secretary of Children's Work

Philip Gendreau, N. Y.

Children in Mexico are learning to know about new friends in the world family. To all of them pets are dear

FOR CHILDREN'S WORK

METHODIST CHILDREN WILL STUDY ABOUT THEIR CHURCH AT WORK

IN LATIN AMERICA

An airplane from the United States winging its way to the south will take friendly visitors in a few short hours to countries in Latin America where The Methodist Church is facing some of its great opportunities for service today. In ten of these neighboring republics some outstanding needs are being met, and the Christian message is being proclaimed. During January and February children in many Methodist churches in the United States will learn about and share in this missionary enterprise as they engage in the study of units of work on Latin America.

Boys and girls, during this study in the winter quarter, will become acquainted with children in Mexico, and with those who live in some of the countries of Central and South America. Primary and junior children will discover some of the ways the church is ministering to people there in homes, and schools, and churches, and in community life in large cities and in rural areas alike.

BRINGING HAPPINESS TO CHILDREN IN MEXICO

Among the many Christian enterprises that are serving children in the countries of Latin America, there stands in Monterrey, Mexico, a social center which the children know and love, and which is touching and enriching the lives of hundreds of people. "Our center," writes one of its workers, "is located in the heart of the city, where people of every class can be reached. Monterrey contains over 275,000 people, and is the largest industrial city in the country. Our staff of eight full-time workers and five who work part-time are kept busy every day of the week from morning until night.

"In the center proper, on the first floor, there are classrooms, a Boy Scout room, and a kindergarten and nursery room. Here there is held a combination nursery and kindergarten school, with a very flexible program. From eight-thirty in the morning, when the first child appears, the children come trooping in until forty or forty-five on roll have arrived. The first part of the day is spent in free play. Blocks, dolls, toy animals, housekeeping equipment, modeling clay, drawing materials, trains, and trucks are chosen at will. Other carefully planned activities follow and the hours fly swiftly by.

"In addition to the social center itself, there is a second building, with a large gymnasium in the center and a wing on each end. Each wing has clubrooms and playrooms. The girls' wing has a kitchen which is in constant use, and there is a fine big workshop which is used by both boys and girls."

"Belonging to the various groups or clubs," writes another leader, "seems to give to the children a sense of accomplishment and security and pride. The children give life to the center, and, as such, take life from it, too. If a boy or girl could put into words some of his thoughts about the center, perhaps he would say:

" 'I like to come here, I am respected, and what I do is appreciated. I feel that the workers like me, and have an interest in me. I am not expected to do more than I can. I like to associate with children of my own age. I can talk freely with them, and it does not make much difference if I do not have fine clothes. I am just like anybody else.' "

Methodist children in this country will learn about and have some share in the work that is carried on in this social center and in other Christian institutions in Latin America.

HOME MISSIONARIES AT WORK

In every section of the wide stretches of the United States, wherever human need may be found, missionaries of The Methodist Church are busy about their tasks of loving ministry and helpfulness. During the winter quarter children may also learn about some of these activities that are carried on in the name of Christ, as they enter in additional sessions of the church school upon a study of the important emphasis, "Home Missionaries at Work."

FINDING FRIENDS IN A WESLEY HOUSE

Illustrating the kind of work that a deaconess-missionary does in many community centers, is the story of Miss Ollie Willings and Tony. Miss Willings, deaconess at Wesley House, Robstown, Texas, first came to know Tony, three years old, when against the opposition of his family he slipped into the living room of the center, where the children were gathering for Sunday school. Borne protestingly away to his own little home, Tony remembered the happiness that he had seen.

As days passed by, the songs, the laughter of happy boys and girls at play, and the sight of the friendly woman in charge drew Tony to Wesley House like a magnet. A month later Miss Willings invited the parents in the community to send their small children to a play-school, which would meet for three weeks only. Here the children would sing, play games, and learn to speak English. So Tony was permitted to enter Wesley House, together with his two-year-old sister Sylvia.

Tony loved it. Day by day his enthusiasm grew. In a few days, Miss Willings saw him struggling manfully across the highway with the small Sylvia in tow. Both children clutched a bouquet of flowers in the one free hand. It was an offering. Tony's love for Wesley House had won over his family. That fall, he was able to enter kindergarten at Wesley House.

The center, with its friendly workers, now means as much to the family as it does to Tony.[1]

[1] Adapted from *Highlights of the Home Fields.*

PLANNING FOR CHILDREN IN THE LOCAL CHURCH

FRIENDS AT WORK

We thank Thee, God, for friends at work
In many lands today.
Who help the needy and the ill
In Jesus' loving way.

We thank Thee, God, for friends at work
Throughout the world today.
In churches large, in churches small,
Where friends of Jesus pray.

They carry on His blessed work,
They are His church today.
Oh, may we always do our part
As friends at work, we pray! [1]

LEADERS PREPARE FOR MISSIONARY UNITS DURING JANUARY AND FEBRUARY

After the joyous activities connected with the Christmas season, the month of January will find primary and junior children in many Methodist churches in which the Group Graded Lessons are used entering upon interesting adventures in world friendship, as they begin the study of current missionary units in the Sunday sessions of the church school. The same missionary emphases may also be followed by both groups of children in additional sessions planned for January and February.

When the Primary Closely Graded Courses are used, children of this age group will also take part in the study of missionary units in the Sunday church school during the winter quarter, with additional sessions planned in connection with the study. These approved materials will be followed:

1. *Missionary units in the Group Graded Lessons during the winter quarter:*

For Primary and Junior Children. The month of January will be given to the study of a unit on "Latin America." The teachers' notes may be found in *Child Guidance in Christian Living* [2] for January, 1952. The pupils' material will appear in the *Primary Class*[2] and the *Junior Quarterly*[2] for the same month.

2. *Missionary units in the new Closely Graded Courses* during the winter quarter:

For Primaries: Course I—Part 2, "Homes for All." Course II—Part 2, "Many People in Our Country." Course III—Part 2, "Children Go to Church Around the World."

3. *Missionary units for additional sessions during the winter quarter:*

*For Primaries: Meeting Friends in Latin America,** by Clara P. Cockerille. 50 cents. Or,

*Davey in the Sandhills,** by Anne M. Halladay. $1.25. Use with this *A Primary Teacher's Guide on "Home Missionaries at Work,"* * by Elizabeth Alstrom. 50 cents.

*For Juniors: Methodist Neighbors in Latin America,** by Vesta Towner. 50 cents. Or,

*Hungry Hollow,** by Anna Rose Wright. $1.25. Use with this *A Junior Teacher's Guide on "Home Missionaries at Work,"* * by Vesta Towner. 50 cents.

For Juniors meeting once a week throughout the year, the unit, "The Methodist Church in Brazil" should be used. It is found in "Plans for Additional Sessions" in *Child Guidance in Christian Living,*[2] January, 1952.

MISSIONARY OFFERINGS OF CHILDREN

During January, February, and March, Methodist children will be bringing their regular offerings for World Service and, where additional sessions are held, to the Children's Service Fund. To help them understand some of the ways in which these offerings are used, the secretary of Children's Work and other leaders should have for each child a copy of the attractive eight-page folder of pictures entitled "When Children Give, 1951-52." * Single copy, 15 cents; in dozen lots, 7 cents each.

FRIENDS LIKE TO SHARE WITH OTHERS AT HOME AND OVERSEAS

Ship's A-Sailing

This ship is ready to sail the blue sea,
Taking as cargo: milk, sugar, and tea—
Presents of love from you and from me.
Down in the depths of ship's big hold
There is room for boxes more precious than gold,
When packed full of food for young and for old.
The ship is ready and the captain is too.
And so are the mate and the rest of the crew.
But the ship can't leave without money from you.[3]

For children with special needs in Asia and Europe, send gifts of money to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York.

Throughout the countries of Latin America missionaries are busily at work with boys and girls in Methodist schools, in social centers, in church schools, and in hospitals and clinics.

Send through the treasurer of your Woman's Society gifts of $2.00, $5.00 or more with which to purchase work supplies for Miss Helen Hodgson, Centro Social, Apartado Postal 446, Monterrey, N.L., Mexico; Miss Berta Baker, Apartado 157, Puebla, Pue, Mexico; Miss Mary B. McSwain, Instituto Central

[1] From *Methodist Neighbors in Latin America.* Used by permission of the author, Vesta Towner. Copyright, 1951, by Graded Press.

[2] Order from The Methodist Publishing House serving your territory.

[3] From *Newsletter for Boys and Girls,* May, 1951. American Friends Service Committee. Used by permission of the author, Mary Esther McWhirter.

* Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

do Povo, Rue Rivadavia Correa, Rio de Janeiro, Brazil; Miss Lena May Hoerner, Casilla de Correo 445, Montevideo, Uruguay. The gifts may be sent as *Cash for Supply Work* by the treasurer of the local Woman's Society of Christian Service. The purpose of the gift should be clearly stated to the treasurer.

Methodist home missionaries at work in many parts of the United States need all kinds of supplies for their work.

Send gifts of $5.00 or more for supplies for these workers: Miss Ollie Willings, Wesley Community House, Robstown, Texas; Mr. J. N. Smith, Director, Mothers' Jewels Home, 19th and Division Streets, York, Nebraska; Miss Mary Bope, Miami Latin Center, 1200 N.E. Miami Court, Miami 32, Florida; Mr. Allan J. Blackhall, Superintendent, Medical Mission Dispensary, 36 Hull Street, Boston, Massachusetts; *or* for one of the home missionaries working in your conference. The gifts may be sent as *Cash for Supply Work* by the treasurer of the local Woman's Society of Christian Service.

LATIN AMERICAN CHILDREN LIKE TO PLAY "LA PINATA"

Characteristic of boys and girls in some countries in Latin America, the children in the Day Nursery at the Centro Christiano in Chihuahua, Mexico, like to celebrate Christmas and birthday parties by playing a game called the piñata. Miss Emma L. Eldridge, one of the missionaries in Chihuahua, describes the game as follows:

"The piñata is made of an earthen jar, decorated with bright-colored tissue paper. (For children in the United States, a large brown paper bag may be used.) It is filled with peanuts, wrapped candies, or small toys. It is suspended from a wire across the patio and is kept swinging by the rope attached.

"1. A child is blindfolded. Then he takes the stick and tries to hit the piñata. 2. Each one takes his turn. 3. Someone succeeds in knocking the tail off. 4. At last the piñata is broken and all scramble for the contents that fall to the ground. 5. Then the children scatter with hands full."

During this study of the emphasis on Latin America, children may enjoy playing this game that is liked so much by their neighbors to the south.

CALENDAR OF SUGGESTED ACTIVITIES FOR SECRETARIES OF CHILDREN'S WORK

DECEMBER

Co-operate with children's workers in preparation for teaching missionary units in January. For details, see this Bulletin.

Participate in Christmas activities with children.

READING BOOKS—MAPS—PICTURES *

Materials For Children

The Children Downstairs, by Virginia Mazer. Primary reading book on Latin America. $1.25.

Davey of the Sandhills, by Anne M. Halladay. Primary reading book on home missions emphasis. $1.25.

Manuel: A Little Boy of Mexico, by Jeanette Perkins Brown. An illustrated reading book for kindergarten children. 85 cents.

Off to Brazil, by Nina Millen. Junior reading book on Latin America. $1.25.

Hungry Hollow, by Anna Rose Wright. Junior reading book on home missions emphasis. $1.25.

Maps

The Methodist Church in Latin America. Large map locating principal mission centers. Size, 30 x 40 inches. 45 cents.

Picture Map of South Ameria. Size, 38 x 50 inches. 75 cents.

Picture Map of Mexico. Size, 38 x 50 inches. 75 cents.

Picture Map of the United States. Size, 38 x 50 inches. 75 cents.

Picture Sets in Color. Round the World Series. Set of eight pictures with accompanying stories. $1.25 per set. Bedtime, Babies, Children and Their Pets, Children and Their Toys, Children and Their Homes, Children at Worship.

Story Papers: Pictures and Stories. For primary children, January, 1952. 17 cents a quarter. *Trails for Juniors,* January, 1952. 22 cents a quarter. Order from The Methodist Publishing House.

Materials for Leaders

We Americans, North and South, by George P. Howard. Background for study of "Latin America." $1.25.

Mission to America, by Truman Douglass. Background for study of "Home Missionaries at Work." Paper, $1.25.

Child Guidance in Christian Living, January, 1952, will contain articles, information, and pictures on "Latin America." 35 cents a quarter. Order from The Methodist Publishing House.

The Methodist Woman and *World Outlook* during 1951-52 will contain stories, articles, and pictures on the current missionary emphases.

*These materials may be ordered from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or Distributing Offices.

Information and Action

Dear Friends:

The celebration of the birthday of the Christ Child brings to us a sense of new urgency as we look at our world groping for peace and security for its people. The following suggestions may provide some handles for working in more constructive ways:

1. You have already made your plans for joining in the observance of Human Rights Day, December 10. Suggestions for such planning were made in THE METHODIST WOMAN for November. The next three pages of this issue give further resource material, which you may want as you prepare for programs, discussions, or newspaper and radio publicity. This material prepared by Dr. Herman Long of the American Missionary Association was presented to the National Seminar group held in Nashville in August, 1951. *Why not tell your church and community about progress in civil rights in the United States? Find out what the next steps should be!* If you have not already done so, you may want to order at once from Literature Headquarters a copy of the book, *States' Laws on Race and Color,* by Pauli Murray, price, $4.00. Why not ask your Woman's Society or Wesleyan Service Guild to give a copy to a nearby high-school or college library?

2. At a recent meeting of the Executive Committee of the Woman's Division, among other things, the following statement was adopted:

> It is recommended that we bring to the attention of Methodist women the mounting confusion in the minds of sincere Christians caused by the increasing misinterpretation and distortion of facts relating to both secular and church life.
>
> One of the most serious evidences of this is in the area of education, where both adequate maintenance of facilities and freedom of thought are being jeopardized by vicious propaganda.
>
> Another is in the international field, where our participation in United Nations and in the Genocide Convention is endangered. . . . And even in the realm of church life, confidence in our own church and the National Council of Churches is being undermined.

With the hope of helping to clarify this confusion, you will want to read with care and discuss with your family and friends such articles in the press as the following: "Who Is Trying to Ruin Our Schools?" from *McCall's Magazine,* September, 1951.

3. Is your community one of the thousands across the nation where patterns of life have been changing almost overnight with the great influx of *new neighbors*—agricultural migrants, workers and families in defense activities, members of the armed forces, wives of servicemen, professional workers, including single women; individuals and groups from overseas in this country on a temporary basis? What are you doing to make your community take stock of its good resources for making these individuals a part of the life of the church and community? Is your local church program adequate? Study again the article by Mrs. Fred C. Reynolds, in the November issue of THE METHODIST WOMAN, and the Christian Social Relations pages in the May and October issues.

4. There is now available at Literature Headquarters the following material related to United Nations and ways of working for world peace:

Free Leaflets: Making the UN a Part of Family Life. Your UN Worked in 1950-51.

Study Pamphlets: The Christian Primer on the UN, price, 25 cents. *The World in Your Hands,* price, 35 cents.

Poster on the UN Organization Structure, price, 15 cents.

Pictorial section on UN, price, 10 cents.

In addition to these you may also order the new booklet, *Christian Foundations for Lasting Peace,* price, 60 cents, from Literature Headquarters. This is the newest material available and may be used in study and discussion groups of adults and youth, in circle meetings and extra sessions of the Woman's Society, as well as placed on the reading shelves for individuals.

The month of December may be a good time to generate new concern in the hearts of Christian women for those things that make the birthday of the Christ Child significant for Christian people who work for "peace on earth to men of good will."

Sincerely,

THELMA STEVENS

DOROTHY WEBER

MARGARET R. BENDER

As the new year approaches, you may find it urgent to make a check on what is happening in your state as a follow-up of the White House Conference. Some county committees may need to be reactivated. This will help your local church also in the January-February Family Life Emphasis.

CIVIL RIGHTS PROGRESS IN THE UNITED STATES

By Dr. HERMAN LONG

Civil rights and civil liberties are the cornerstone of the democratic way of life, for, in the ultimate sense, they are matters which concern the rights and privileges of the individual under constitutional guaranty. It is the individual which counts and whose rights are inalienable. These rights and liberties are not to be defined or limited by group or "quota" practices, nor by class, race, religion, sex, or national origin; and they are not to be intruded upon by the authority and prerogative of the state, local, or federal government. In the fullest and best sense, they are the rights and liberties which maintain the integrity of the individual as a political and human entity and which sustain the effort of the individual for life, liberty, and the pursuit of happiness.

These ideas are as old as the nation itself, and they are the opportunity, the hope and promise that is America. Yet today, we live in a period when civil rights and liberties have become one of the major issues in our national life. This development represents one of the strange and interesting contradictions frequently presented in our national experience: it is an expression of incompleteness and imperfection in attainment of the democratic and Christian ideal; and yet, at the same time, it is a vigorous and healthy sign of progress toward the achievement of equal opportunity for all people.

The last World War, fought to liberate millions of people throughout Europe and Asia from the slavery and brutality of Nazism and Fascism, gave painful and distressing exposure to our own brands of racism—the discrimination and segregation, the abrogation of the civil rights and liberties of the Negroes, Jews, Japanese, Chinese, and Indian-Americans in our population. It revealed and exploited the many inadequacies and subversions of the efforts to implement civil rights and liberties, and it created a guilt so disturbing and confusing that it threatened to undermine national morale. It produced the necessity, which the nation is now haltingly attempting to face, of extending and securing these basic rights and liberties to all people. In somewhat similar form, the present "cold war" with Russia, involving a competition of contrasting political value systems as to the worth and importance of the individual, and seeking to win the loyalties and minds of men throughout the world, presents an additional necessity and challenge to our national integrity insofar as civil rights and liberties are concerned.

It is significant, I think, that in these developments of civil rights at home, the crucial and determining feature has become the rights and liberties afforded the Negro and other minority segments of the population. This is, in effect, a new, broader, and more important definition of what we have thought of as the "race problem." The issues of civil rights and liberties at once involve the significant concerns of race relations; and the converse is equally true. I consider this an important and far-reaching sign of progress in both civil rights and race relations. For the issues are no longer Negro versus white, but the larger and more basic ones related to the survival of our democratic and Christian traditions. It is a question of the civil rights and liberties of all persons, of human rights the world over. We are involved in world issues upon which there seem to hang, through this unique concatenation of events, the questions of war and peace, of national survival and international cooperation. At home, it becomes a matter, too, not only of anti-Semitism and Negro baiting and exploitation, but also one of the rights of Oriental-American groups, of the long-delayed struggle of the American Indian, and of the halting integration of Spanish-American peoples under handicaps of culture difference and educational retardation.

The present status of civil rights in the South affords a useful perspective on these developments in the nation at large. In a very real sense, the South is the standard against which our national progress can be measured; it is the ultimate testing ground of the democratic process and ideology, both as to the goals involved in civil rights and the means achieving them.

I

Changes in race relations, both in the South and the nation at large, have assumed the proportion of a moderate and orderly revolution in social practice. They have occurred within the amazingly short space of time between the latter part of World War II and the present; and their momentum continues with such impetus that it may require a period equally or doubly as long for full expression. We are caught in the flow of these events, frequently helpless to anticipate them, for in many instances they have far outdistanced the most bold and hopeful predictions for constructive change.

Each week almost brings a new anticipation; and from Richmond to Louisville, from Arkansas and Oklahoma to Florida and South Carolina some remarkable and unexpected event is entered into the headlines—some remnant of the old system of race subordination is lost and supplanted by a new and democratic social practice. A Negro girl is admitted to the Medical School of Arkansas without qualifications as to segregation; a Negro is elected to the City Council of Richmond, partly with the support of white votes; the State Medical Association of Florida votes to admit Negro physicians; the Board of Trustees of the University of Louisville abolishes its segregated Negro institution and admits qualified Negro students to both its graduate and undergraduate programs; the Kentucky state legislature makes it possible for Negro students to attend both public and private universities on an unsegregated basis; the University of Oklahoma almost completely capitulates, in the face of strong student sentiment against exclusion and segregation, to the admission and integration of Negro students; the Regional Board of Control, symbol of the political effort to obtain federal sanction for segregated higher education under the so-called regional school plan for graduate education, strongly advises a Baltimore court that it does not function to relieve states of their responsibility for providing facilities for Negro students within their own state boundaries—these are the unmistakable signs of progressive change, harbingers of a new South and a new day in race relations.

In a fundamental sense, however, these changes have not come with complete suddenness; they have been accumulating, in small bits and trends, over the past seventy years. They are as old as the industrialization of the South which, now mature and full-blown, has released scores of white and Negro workers from the bonds of a feudal plantation economy. They are as old as the urbanization of the South, which brought Negroes and whites into new physical relationships of housing and work, substituted impersonal for personal factors of control, law, and a measure of impartial justice for the whims and demands of the overlord; a measure of individual freedom and choice for dependence; and political discussion, popular voting, and counterchecking for the deadly consensus of the caucus of limited and controlling interests. They are as old as the growth of popular free education, which not only has given the white South the opportunity to choose between fact and fiction, but also, in spite of the impoverished and inadequate segregated public school, has made possible an informed, critical, and alert Negro leadership. And they are as new as the growth of the new unions, organizing groups of Negro and white workers for common interests; as new as the National Associ-

tion for the Advancement of Colored People and the rise of Negro protest movements; as new as the formation of interracial organizations which have made possible the consolidation of common group interests and buttressed progressive change against the backward flow of reaction.

Perhaps the most salutary and far-reaching factor in these recent changes has been the widespread increase in Negro voting, made possible through the invalidation of the "lily white" democratic primary elections by the United States Supreme Court. Voting has reached the stage of mass participation by Negroes throughout several of the southern states, releasing a vast potential for expression of the popular will and putting in the hands of progressive white and Negro leaders a potent instrument for political and social reform. It has been reliably estimated that the Negro vote in the 1948 national election approximated one million, a figure four times greater than the estimate in the 1940 study by Dr. Ralph Bunche. The increase in particular states of the South has far exceeded this proportion; and in Texas, Georgia, Florida, and South Carolina the numbers have probably approached the one hundred thousand mark. It is to be remembered that this increase has been possible, in spite of the efforts to intimidate the Negro voter and systematically exclude him from registration through arbitrary measures by boards of registrars.

Already the increase in Negro voting has had important effects upon the outcome of local and state elections. The great potential of Negro voting power, even so, has not yet been fully realized. States, like Alabama which was held back by a general system of exclusion from registration by boards of registrars and the temporary harrassment of the Boswell Amendment, are now growing toward their real strength. The effect of this new vote upon the political institutions and practices of the South is only beginning to express itself. It is safe to say that representatives from the southern states cannot long continue to express, in their voting behavior and public expressions, views contrary to the interests of a third of their public and to increasing proportions of the white public.

A new political leadership, giving expression to the needs of the South for basic economic and social reforms, must inevitably come. The split within the Democratic party on civil rights is a step within that direction, offering alternatives of choice to the voting public. How clear these choices will become, whether these differences in political orientation will assume permanent lines of party affiliation, and whether these trends will open up possibilities for the Republican party within the South, all are matters which the immediate political future will determine and in which the character of the Negro vote plays a decisive role.

There have been vigorous efforts to nullify the Supreme Court decision on the white primary and to devise new schemes of eliminating and reducing the Negro vote. It is significant, that, for the most part, these efforts have failed and that the increased participation has continued. It is not optimistic to say that even the new Georgia re-registration law, designed to curtail the Negro vote, will not have its intended effects beyond a short-term period. The experience in voting and political action has become a part of the "know-how" which thousands of Negroes have come to possess. It will not be easily forgotten and dropped aside. The tremendous upsurge of political expression of the Negro, supported by court decisions and constitutional principles basic to our very existence as a democratic nation, cannot long be contained. They cannot be contained, except through suppressive and administrative measures so bold and discriminative as to violate and exceed state prerogatives granted by the Constitution.

An essential factor in the total picture of change and acceleration toward democratic race relations in the South and nation is the shift from a provincial, local perspective to a national and international level. The war of ideologies, the testing of one way of life and set of beliefs against another dominant and competing one in contest for the minds and loyalties of men, has challenged America to practice what it preaches. Professions of justice, fair play, and equitable treatment of its racial and religious minorities are constantly weighed against the realities and actualities of public practice. The cry, in some quarters of the South to be left alone to go its own way in solving the race problem in its own time, is a weak and plaintive one. The prestige, the honor, and the integrity of the nation are at stake. The compelling logic of our present situation in world affairs has hastened the process; regional segmentation, isolation, and paranoid self-preoccupation and defensiveness cannot be allowed to set the stage and determine the pace of fundamental reforms for human welfare.

II

It is important to add to this perspective, that the changes toward more democratic and Christian race relations, as far-reaching as they have been in many instances, have been accomplished with a considerable amount of good will and fair play. The adjustment has taken place frequently before the public at large was aware that any type of development and adjustment was in process. Insofar as the South is concerned, it is significant that many of the changes in local practice were initiated and sponsored under its own leadership. Where there have been cries of reaction and blind threats of revolt, they have been silenced by the calm and wise counsel of the fair-minded. Where there have been efforts to emasculate the Negro vote, there have been strong protests and effective measures taken to support just and constitutional decisions. Where there has been violence of a somewhat deranged and paranoid minority of the white public, it has failed to receive sanction and the forces of law and order have been rallied against it.

In substance, there has been nothing in the order of mass reaction. The South has accepted, for the most part, and has been willing to accept freedom from its own tyranny. And here, again, has dissipated a threat consistently raised to change. The old rationalizations and excuses for race exploitation can no longer be used with the same effect. The defenses, too, have begun to crumble with the change. Discrimination no longer can be justified with equanimity on the basis of the holy and unquestionable prerogatives of the South. Segregation is the new defense, the new rationalization; but if it is not advocated with the hysterical and compulsive fervor that belies a deep-seated awareness that it, too, is a lost and unworthy cause, it is proposed mildly and tentatively, for reasons considered to be practical and expedient.

These few years have taught us a valuable lesson, if we would but heed it: constructive and progressive change in the old system of race subordination and exploitation is possible in the South; it can be accomplished with order, good will, and in good faith; it can be accomplished in the best interests of the South itself, by its own leaders of integrity and honesty—if they are not controlled and manipulated by outside financial interests, and if they are freed from the slogans, the taboos, and compulsions of the past.

III

We are now involved in issues and conflict in the South, and in the immediate perspective of these events themselves, the trend of wholesome change seems to be stopped. However, it seems to me that these are not signs of a negative movement, as much as they are an indication that the forces of progress and change are still vital and operating. I agree with Dr. Robert Park in this respect. In a penetrating essay on race prejudice in America, he said:

"There is probably less racial prejudice in America than elsewhere, but there is more racial conflict and more antagonism. There is more conflict because there is more change, more progress. The Negro is rising in America and the measure of the antagonism he encounters is,

in some very real sense, the measure of his progress."

The nature of the current issues and conflict is important in this connection, and they prove the point of this observation. The most general form of conflict is that which is expressed by Klan and Klan-minded groups over Negro housing in southern cities. There have been stonings, bombings, beatings, demonstrations, cross-burnings, and almost the entire gamut of the pattern of neighborhood racial violence. Beginning in Atlanta a few years earlier, they have expanded in pattern and intent to the cities of Birmingham, Memphis, and Nashville. They have consistently involved a situation of Negro housing and the extension of residence and living opportunities to better areas formerly inhabited by white persons exclusively.

This is a pattern of violence which, until recently, characterized northern cities like Chicago, Detroit, and New York. But it is happening in the South because Negroes are now challenging the older fixed residential patterns which had been accepted as the *status quo*. Large numbers of Negro families are now able to buy better homes and support more comfortable and healthy residential areas, and they will not be contained within the ghetto pattern of dilapidated, unkempt, rental row houses. This is an expression of improved economic status and of cultural and educational advancement. Because of the large numbers involved, in contrast with the small number of Negroes in the North, in proportion to whites, this movement will continue in force and persistence. It is a real sign of progress.

The reaction of violence and intimidation must of necessity be curtailed; for they challenge the very process of law and order itself. This is one of the very grave problems of the South. Mob violence, threat, intimidation, the misuse of police power constitute the demanding area of need in race relations. They deprive the citizens of basic civil rights; and if they continue with the sanction of silence and without vigorous counteraction, they threaten to undermine the very process of integrity of organized society and government.

The issues that are current and heated are the issues of civil rights. The fact that they have become issues, again, is a sign of progress. As long as problems remained on the level of nondiscussion, they did not become a part of the thinking and opinion of the public. They could not be attacked and resolved. But the problems have become issues, and as issues they invite discussion and debate. They have taken on the additional form of political issues, which, in a democracy, provides the best opportunity for resolution. The difficulty is that they may possibly be decided in the negative, giving a temporary set-back to progress. But if they are good issues they will not be downed. They have a way of returning, either in the old or in some new form; and public practice in some way must meet them effectively.

This is a day of issues, yes, but in the issues there are opportunities for further progress and change. There is opportunity for the expression of popular interest and opinion, given a reasonably free access to the facts, and opportunity for hearing all sides of the issue. This is the opportunity and challenge of the day.

United Nations Materials

U. N. Cookbook—Contains recipes from fifty-seven nations which have been tested by the American Home Economics Association so that they are ready for use in American kitchens. Price, $1.00. Order from your local bookshop or the Commission on World Peace, 740 Rush Street, Chicago 11, Illinois.

U. N. Filmstrips—Due to curtailed budget the United Nations is no longer able to supply filmstrips free. The following filmstrips can be purchased from McGraw-Hill Book Company, Text-Film Department, 330 West 42nd Street, New York 18, N. Y. The price is $3.00 for an individual filmstrip; if three or more are purchased, the price is $2.00 each:

"Aims of the United Nations Charter"

"To Serve All Mankind"

"The Universal Declaration of Human Rights"

"A Garden We Planted Together"

"U. N. Around the World"

Family Life Conference

(*Continued from page 12*)

2. Christ transforms individuals into members as the process of living together is learned in the home.

3. Christ transforms greed of competition into grace of cooperation as the simple acts of courtesy and love are practiced in the home.

4. Christ transforms possessiveness into trusteeship as maturity is gained in relationships and responsibility in the home. These transformations, rooted and nurtured in the home, extend their potentialities as the members of the family take their places in their communities and the world.

Following this message there was a time for rededication and recommitment to the way of life. In a period of silence, cards were signed indicating the ways in which those who were present would pledge to make it possible for Christ to transform their lives, their families, their communities. It was truly a high point of dedication.

Although the formal sessions are over, the Conference has not ended. It will be relived in most districts of Methodism. These conferences on the district level are to be planned by interboard committees as was the National Conference. It is expected that these follow-up conferences will bring the teaching and preaching mission of our church to its greatest fulfillment as the program of ADVANCE FOR CHRIST AND HIS CHURCH nears the close of the quadrennium.

A statement on the Conference should not be closed without references to the *families* who were present. Among them were a young couple from New Mexico with a three-year-old boy and a six-weeks-old baby. The Burtons, from Tipton, Georgia—the Methodist Family of the year—were present. It was wonderful to see that they are a typical family, that the three-year-old boy can wiggle his feet just like any other three-year-old or display on a platform—that they do truly represent the finest and best in family living.

As Bishop Werner said, "There was realism in the Conference, there was forthrightness, there was vigor, there was seeking, there was seriousness, there was real concern for family life. And God was there."

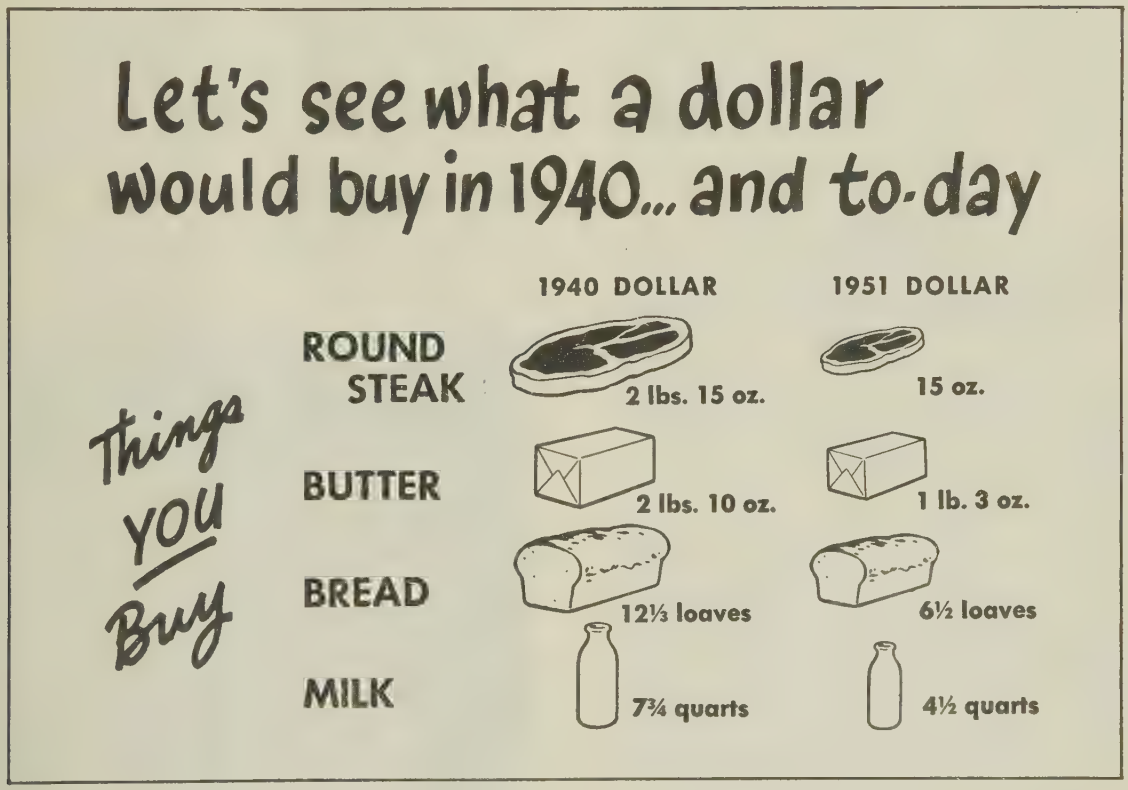
ADVANCE

WHERE MONEY GOES FARTHEST

The cost of living obviously affects every one of s today. It is closely related to our giving to the enevolent causes which are dependent on us for upport, making our support more necessary to them, et making it more difficult for us.

long way. The figures of the Atlas Plan are growing familiar to us:

It costs 25 cents per second
$15.00 per minute
$900.00 per hour



We are indebted to Consolidated Edison[1] for the bove visualization of the shrinking power of the urchasing dollar, over the last ten years.

The year visualized, 1940, is interestingly the year f the organization of the Woman's Society of Chris- an Service. And here is a heartening note. Even ith increased costs, our giving to the work of the Voman's Division still goes an almost unbelievably to maintain the entire work of the Woman's Division, in twenty-six countries. This provides salaries for 2,118 missionaries and deaconesses, maintenance for 223 schools, for thirty-eight hospitals, and for 972 other projects.

CAN YOU THINK OF A BETTER INVESTMENT?

[1] Booklet, *Why the Price of Electric Service Has to Go Up*, page 4. Used by permission of the Consolidated Edison Company of New York.

"IT IS UP TO US—"

So says Miss Saturnina Lara, president of the Woman's Society of Christian Service of the Northwest Annual Conference of the Philippines, concerning the growth of their work. (In a membership of 2,019, representing 1,470 families, they report the family altar established in 711 of them.)

"One of the secrets of a successful life is growth. And the normal growth tends to go upward rather than backward. I hope that our works this year will show a normal growth. One day a photographer said to me, 'This is your picture, madam.' I looked at the picture and I was not pleased at all. I thought I was prettier than the picture. 'Do I look like that really?' I said to myself. Then I said to the photographer, 'Can you improve the look?' He smiled and said, 'I can make an artificial look but it is up to you.'

"As we hear the reports about our total work for this year, I am afraid the picture does not show the best in our ability. We can make an artificial report, but it is up to us. Now let us ask ourselves whether or not we did our work approved of God, and we need not be ashamed of ourselves. If not, then let us ask God to renew our spirit and give us a new sense of responsibility to do our work better than before.

"However, I do not doubt of your great efforts and labors. Many of you walked along rivers and waded across and climbed up hills and even mountains to go and collect the reports of the local officers because they failed to do their share. Likewise, the officers of the local societies could not finish their reports on time because the members of the local societies were not willing to cooperate. Therefore, if there is discontent in the picture of our work, it is because we did not cooperate in doing our work the best we can.

"In passing, my heart beams with joy and gratitude to all the members of the conference cabinet and district presidents and district superintendents and to our energetic missionary, in their great interest in the work we all love. May God bless every one of us as we continue to labor together in Kingdom building, so that our God may be glorified always." —*From the Annual Report, 1950-51*

"WHENCE COMES THIS LOYALTY?"

At the Southeastern Jurisdiction School of Missions at Lake Junaluska in the summer of 1951, the teacher of the class on Techniques in Teaching asked the women to give reasons for belonging to the Woman's Society of Christian Service. "Whence comes this loyalty?" was her question. In answer, Mrs. Florine Kennedy St. John wrote the following:

A TRIBUTE TO THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE

Whence comes this loyalty I bring to thee,
This love I have that moves my heart to serve?
What hands and words and lives have stirred my spirit
To the search that fills my days and years?
How shall I tell of that long line of endless splendor—
Those selfless pilgrims of life's dusty way
Whose swift and often weary feet have marked
The path of light in which I walk today?
I do not know. . . . I cannot tell. . . .
I only know through them I am compelled.

Dodds B. Bunch, Oakland, Calif.

The figure on the right is Miss Saturnina Lara, deaconess and president of the Woman's Society of Christian Service in the Philippines. Miss Lara is the author of the article, "It Is Up to Us," on this page. On the left is Mrs. Jose L. Valencia, wife of the Methodist bishop in the Philippines

THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE WAGON

A monologue prepared and given by Mrs. J. A. Shafer, district treasurer in the Central Kansas Conference.

Properties: **two large pills, about 6 inches across**
wagon bed of red paper
very large bottle—Vitamins W.S.C.S.
33 1/3% 15% 15%
a globe of the world, to stand in the wagon

I'm feeling mighty poorly. In fact, I just came om the doctor. You see, this here wagon I got I've een using for ten years to haul this here world. guess it hasn't been too big a job, though. I got Woman's Society of Christian Service wagon and 's a good one and will hold a lot of weight. 'Course ou got to have good wheels, too.

So I went four different places and got the best ne in each place. Got a district wheel, a confer- nce wheel, a jurisdiction wheel, and a division heel, every one a perfect fit. I got a local church ngue. Oh, no! not the kind that wags, the kind at pulls. Wagon tongue—mine sure is. And while m talking about them I'll just have to tell you hat I did this year in the way of repairs for this ere wagon. I put on a coat of SPECIAL MEMBERSHIP aint. I paid $——— (*amount paid for memberships*) ut it looks awful purty. This platform (*under globe*) as getting pretty well worn so I got a new MISSIONS latform to hold the world. It cost $———. It needed ning up so I bought some oil. I got some WEEK OF RAYER AND SELF-DENIAL. It cost $———. But it ire was worth it for I don't know of anything that ill make things run smooth and easy and quiet, ke Week of Prayer and Self-Denial oil. Had to ut a little seat in front to haul the neighborhood ids. Just spent $——— on that. Heard about a ew-fangled kind of tire—CASH FOR SUPPLY WORK idewall tires they call them. I bought four for ——— and gave the old wagon a new look. Then I ost a bolt and had to get a new ——— bolt (*name f missionary*): cost $———. Let's see—all in all I pent $———. Did it all this year, too. It was more han I promised to do but it sure was worth it. Just nade the old wagon look like new.

Oh, yes! Going back to this here physical condi- ion of mine. I've had all this good wagon support or ten years, and here this year that METHODIST Voman came right out and asked me to carry this vorld all by myself—right on my own two shoulders. Vell—I'll tell you I started feeling poorly right way. She called it "BEING ATLAS." Dressing up ne name didn't help me any. My shoulders started ching right away. The hurt has been getting worse ight along. And so finally I just gave up and went o see our family doctor, Dr. Faith. I just said to him, "Doctor, what can I do to feel better without giving up what's making me feel awful?"

He gave me a good examination, I guess. 'Course I was kinda disappointed he didn't find anything wrong. He listened to my heart and said it was good, and sounded like it was saying "I should, I should." My pulse was beating strong—"Can-can-can." Then he took one of those hammer things and tested my reflexes. He laughed right out loud and said he better examine my head 'cause he thought that was where most of the trouble was. I'd have been good and mad but you can't fool Dr. Faith and I knew he was telling the truth. But I still didn't feel any better. I did have a little infection in my blood stream—I'd been eating too many ice-cream sundaes. I was going to get one before I went home—saw one advertised and it looked pretty good. Think I'll just get one as sort of a "last fling."

Well, he gave me some of these new drugs. "All that I've seen" pills (*shows big pills with red stripes*) —said they were peppermint-coated but I still say they're hard to swallow. He gave me a shot of "Now I'm willin'" (*rubs hip*). Then he gave me a big dose of this (*shows huge bottle*). I guess it'll do most anything for you. It's got W.S.C.S.

W. Women—Membership
S. Sense—Education
C. Cents—the kind that jingle
S. Students—Recruits

Guess those are the four main vitamins. He gave me the first dose. Directions say to take 33⅓ per cent more in the second dose—which I did before coming in here. I see it's time for the third dose. Let's see—that is 15 per cent more than last time (*takes medicine*). That's down. Now this fourth dose is 15 per cent more again and it says "Don't wait too long between doses."

Whatever it has in it, I do believe I'm feeling better already. I really think I'd like to just try carrying this world. Let's see. If I can hold it for one second I'll have taken care of all mission work in twenty-six countries. According to THE METHODIST WOMAN that would cost only twenty-five cents. That's not much—just the price of that sundae I'm going to eat on the way home.

Let's see—(*lifts globe*) why, this isn't too hard—in fact, it isn't hard at all. Somehow I feel stronger than I have ever felt before and sorta *good* all over. I kinda hate to put it down. Guess I'll hold it a second and do without that sundae. Where's my envelope? (*Puts quarter in Atlas envelope.*) I can think of lots of seconds that are going to be precious to me this next year because I am sharing with others. I think Dr. Faith was right.

BRIEFS AND BRIEFINGS

A Page Directed Especially to New Organizations and New Members

OUR THOUGHTS ARE TURNING CHRISTMASWARD, and to those important after-Christmas days. Since the launching of the *Advance* program, EPIPHANY has been a special day of significance in the Woman's Society. Epiphany—which is always January 6—commemorates the traditional visit of the Wise Men to the Christ Child.

WE HAVE OBSERVED IT EACH YEAR in relation to the work of the Woman's Society. We have brought our own dedication of new or increased effort. We have brought other women into the ranks of membership and through this—we trust—to a more abundant life. We have dwelt on the symbolism of the Magi and their gifts, and have used the theme in worship services, visualization, and dramatic presentation. All these have been our gifts to the King.

THIS PAST YEAR WE HAVE BEEN STRESSING THE IMPORTANCE OF THE INDIVIDUAL and the increasing significance of the Christian home. So we are suggesting here, for all members of the Woman's Society, but especially for those who have recently become members, a service for Epiphany which we may use in our own homes, either as individuals or in the family circle. And, as we use it may we think of ourselves as part of a great world family.

IF YOU USE THIS IN THE FAMILY CIRCLE the readings by *Voices* may be shared, according to the number taking part. It may be part of the usual daily family worship: or for those not yet observing this practice, it may be a start toward observing a daily period of quiet devotion together.

AN EPIPHANY SERVICE FOR PERSONAL USE

PREPARED BY MAUDE WHITE HARDIE

LEADER: The story of the Wise Men, which comes to us in the second chapter of the Gospel according to Matthew, is old; but we may find in it always something new.

It is a story for all ages, for it deals with mature men, a young mother, and a little child.

It is the story of a quest—and all of life is a search for truth and meaning, on the part of the thoughtful.

It is a story of faith and devotion and reward; of light and wonder and insight into things unseen.

VOICE I: The child was at the center. It was the holy Child whom the Wise Men sought.

The children of the world need to be at the center of our service for the King:

Hungry children—bewildered, homeless children—children too little loved and children too little understood.

Children, who are the joy of today and the hope of tomorrow.

Let us keep our own children, and the children of that wider community which is our world, at the center of our concern.

VOICE II: It was no quick nor easy journey that the Wise Men made. As we trace on the map or globe the long route from the lands of the East to Bethlehem of Judea, we are aware of this. It was a journey that had in it, by turns, both monotony and danger.

But it was undertaken by men who first counted the cost and then went steadily forward.

May our Epiphany be a dedication to an onward march without faltering or compromise.

VOICE III: It was a dream come true, because it was a dream of *giving*.

How often are our dreams, whether adult or youth or children, dreams of *receiving?*

Whatever the circumstances, whatever the darkness in this world of our today, every dream of *giving* can come true:

The giving of service; the sharing of fellowship; the lifting of intercessory prayer; the offering of a part of whatever material gifts come to our hands.

Our dream can come true if others, not ourselves, are on the receiving end.

(*Here someone may light a Christmas candle, or turn on the electric switch for the star on the Christmas tree.*)

TO BE READ OR SUNG:

"As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Ever more be led to Thee.

"As they offered gifts most rare
At that manger rude and bare,
So may we with holy joy,
Pure, and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heavenly King."

(The Methodist Hymnal, No. 90)

WESLEYAN SERVICE GUILD NEWSLETTER

Compiled by
MILDRED DRESCHER, *Field Secretary*

Sharing at Christmas

National Sculpture Society

Several members of the Executive Committee of the Wesleyan Service Guild of First Methodist Church, Honolulu, T. H., cutting down and packing used Christmas cards for Korea

"In November we had an excellent presentation of the program on 'Older People' by seven members of our Guild. It was decided to collect the names of all the aged women in our church who could not attend as regularly as they once did, to send a letter to each one, to visit each one, to invite her to attend our Christmas meeting and to share with us some Christmas experience she loved to remember or some Christmas custom beloved in her family, and to visit a second time to take a gift or talk over the party.

"Some forty-five people were visited, each by a different Guild member. At the meeting, as the names of the honor guests were called, each member introduced her guest (only about a dozen could attend) and spoke of her visit, often telling of fine church work done by that person in earlier years. It was a wonderful meeting, one that will enrich our lives through years to come.

"A committee has been appointed to keep in touch with these friends and to *use their abilities* where possible. For example, several can do handwork that will fit into our Supply Work projects, such as the making of tea towels and toy animals. Some helped in this way before Christmas."

* * *

At present all Guild missionaries are well supplied with used Christmas cards. Before sending used cards to missionaries, inquire whether they are needed and how to prepare them.

PLEASE DO NOT SEND ANY CARDS TO THE GUILD OFFICE.

Welcome to Miss Johnson

Bob Golden, Eupora, Miss.

Miss Lillian A. Johnson

"WE ARE GLAD TO MEET YOU
WE ARE GLAD TO GREET YOU."

Figuratively speaking, Guilders re repeating this refrain as Miss Lillian A. Johnson, newly-elected secretary of the Wesleyan Service Guild assumes her responsibilities on December 1.

Miss Johnson is from Ansonia, Connecticut. She holds a B.S. Degre from Hartford Seminary Foundation and an M.A. Degree from Columbia University. After teaching in Ansonia public schools, she was director of religious education at Trinity Methodist Church, Albany, New York from 1942 to 1949, and served on the Religious Education Council of the Federation of Churches in Albany. In 1949, she became dean of women at Wood Junior College, Mathiston, Mississippi. Miss Johnson was also teacher of education and Bible, and head of the guidance department. (Mrs. C. W.) Ada Mead, *Chairman*

News of Guilds

Presidents of Wesleyan Service Guilds of McAllen District, Southwest Texas Conference, and gifts brought by Guild members

Advancing for Christ

The Advance for Christ was manifested in a very meaningful way at the supper given by the Wesleyan Service Guild of First Methodist Church, Mission, Texas, honoring the Reverend Josue Gonzales and the members of the Woman's Society of the Mexican Methodist Church. This fellowship meeting was second to none that has ever been held in the community. Approximately one hundred women participated. The church dining room was beautifully decorated and a sumptuous meal had been prepared.

At the door the guests were greeted by Miss Wilmuth Morgan, president of the Guild, and Mrs. Milton Bohmfalk, wife of the pastor. The invocation was given by Mr. Gonzales, followed by the singing of "Blest Be the Tie That Binds." Part of the women sang in Spanish, part in English, but all hearts were attuned to the same Christ. Special guests were introduced, including Mrs. Hernandez of the Latin American Methodist Church, who, at the age of 104, is a regular attendant at church.

Miss Morgan gave the welcome in Spanish and in English, and Mrs. Lidia G. de la Garza gave a fitting expression of appreciation for the warm welcome and the principles of love and understanding which prompted the meeting. Her response was in Spanish. All could not understand her words, but the glow on her face was eloquent. Mrs. W. C. Stevens spoke on "What Our Methodist Women of Mission From the Latin-American and Anglo-American Churches Could Do to Make Our Community a Better Place in Which to Live." Rev. Mr. Gonzales addressed the group on "What the Methodist Churches of Mission Can Do to Help Spread a Greater Christianity Into Mexico" (Mission, Texas, is within a few miles of the Mexican border). The work of the Latin American Methodist Church in Mission was praised by Rev. Mr. Bohmfalk, who spoke of its strong influence for good in the community.

The Wesleyan Service Guild extended an invitation to the Mexican women to join them in the study course, "Toward a Christian Community," with the Guilds of Mission and McAllen.

This fellowship meeting has created a stronger tie between the two Methodist churches and the two races. It is felt that the united forces of both churches will work together harmoniously toward common goals, with a genuine religious purpose, which should result in making Mission a better community.

Near East Study in Cleveland

"A year ago at Lakeside, three Guilders from Cleveland were members of the study course on the Near East. Because we were inspired and thrilled with the course, our first idea was to come home and try to have study groups in our own Guilds. Someone suggested that we cooperate and have one big class for the district.

"These suggestions were presented to the district Guild committee at the first meeting in the fall. After some discussion, we decided to go ahead with the plan, having one class in an easily accessible downtown location. We met on four successive Sunday afternoons from four to six, beginning the last Sunday in October and thus finishing before Thanksgiving. A committee was appointed to make arrangements and get out publicity.

"First Methodist Church (downtown) with its two Guilds offered its lovely parlor for our meeting place. Their Sunday night club invited class members to have supper with them after class. Mrs. W. R. Forsythe, president of Cleveland District Woman's Society and experienced in giving study courses, was our teacher.

"Members of the committee sent out mimeographed flyers to all Guilds, a librarian member gathered together source materials, books, and maps, and another member arranged devotions for the four sessions.

"Enrolled in the class were forty-six members from eleven Guilds, and two Woman's Society members, with an average attendance of 80 per cent. As a project, members of the class contributed $33.00 for literature for Moslem work.

"More valuable than the numbers, credit, or even the money, was the fellowship that grew in this period of working and studying together. Guild members from various churches found friends, and in exchanging ideas began to really feel that the Guild is more than just their local group. In fact, we enjoyed the class so much that we plan to have another. It was lots of work, but it was well worth the effort."

Golden Studio, Mena, Ark.

Wesleyan Service Guild Weekend, Little Rock Conference, August, 1951. Margaret Marshall seated in center with flowered dress

Guild Weekends

Little Rock Conference

"The Wesleyan Service Guild of Little Rock Conference had a Weekend retreat at Aldersgate on August 11-12, with twenty-six Guilds represented. The theme for the meeting was 'The Church for You Doth Wait.' Interest groups were held on Spiritual Life, Missionary Education and Service, and Christian Social Relations. All four of the mission study courses were previewed. Mr. Mike Willis, camp director, told about the activities of the camp and showed new slides on the camp. There was leisure time for swimming and recreation.

"Miss Margaret Marshall, deaconess, Little Rock Methodist Council, one of our Guild missionaries, talked on 'Our Part in God's Plan.' All who attended experienced new adventures in friendship and in fun; learned more about the program of the Guild and God's plan for us to carry on His work; learned the object of Aldersgate Camp, which is a Guild Cash for Supply Work project, and had time also for meditation and spiritual growth."

Detroit Conference

"I wonder if the person who planned the program can be a fair judge of what most impressed the group? One person mentioned the Sunday morning service as her highlight of the weekend, not so much because we had a fine speaker, but because of the worship center. She said the night before the big room was the center of fun, a sort of rumpus place; then in the morning it was completely changed, with large bouquets of flowers, cross, and Bible. It was lovely, but took only a few minutes of time to arrange without a great deal of work or bother. Another mentioned the classes Saturday afternoon and how much she got from them.

"Each district was hostess for a meal, furnishing little favors and a short devotion. One district used little pink candles in cake candleholders, and each verse from the Bible was about light or morning —so fitting and simple for the tables. At our last meal, the district (Port Huron, where our camp was located) used stones from the beach with our names printed on them, a pipe cleaner Scotch-taped to the side, with the Wesleyan Service Guild seal on top. A sort of sailboat idea. In the center of each table was a child's sand pail filled with flowers. Another hostess used small cards on which were pasted painted shells in the form of flowers. Such lovely surprises added to the enjoyment of our meals.

"The conference party on Saturday night was one of the highlights. We told them at dinner to come to the party in costume, representing any of the Guild projects or characters out of the study books. Imagination ran wild, and some very clever ideas were brought out. I wish you might have seen the group that brought our Mildred Anne Paine's jeep! It was certainly clever. One member dressed in a bed sheet said she was merely a Moslem woman, looking for the Status of Women. Many came in their blankets as Indians. We took an imaginary trip by plane to several countries, stopping long enough for someone to tell about a place that was of interest to all. Everyone was delighted when the Air Hostess discovered in Bombay, India, that a movie house was showing 'Cleveland Weekend Slides of the W.S.G.!' We stopped long enough to enjoy the slides.

"Another highlight was on the final day of camp, when a district put on the play, 'Chant to the Living,' from the 1950-1951 Program Book. This was done out-of-doors in the natural theater, on the bluff-wall of the lake. Another high spot was a fashion parade of the literature; our models were dressed in the latest fashion for fall attire. The *Handbook* * made a lovely necklace. These Guild members know the literature now, I'm sure."

Guild Member Honored

Dr. Etta Mae MacDonald, member of the Wesleyan Service Guild of First Church, Galveston, Texas, has been appointed by the United States State Department to an exchange professorship in Europe. A faculty member in the University of Texas Medical School, she is the first woman scientist in the nation to receive this honor. Beginning in September, Dr. MacDonald will spend nine months at the University of Helsinki, Finland.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

Suggestions for Teaching the Book of Acts

By GERTRUDE BOYD CRANE

ONE OF THE GREAT NEEDS of Christians today is a first-hand study of the Bible. This means, not so much reading about the Bible, as reading the Bible itself. It means, not so much studying unrelated excerpts from here and there, as giving oneself to a dedicated study of this book which we claim is the Word of God. One of the studies for this year offers a rewarding experience.

Bible study must always begin with a good translation and our text, *A Study of the Book of Acts*,* by Edward P. Blair, provides a complete text in the excellent Revised Standard Version. To some it may seem strange not to be reading from the familiar and well-loved King James Version. Still it needs little study to show that God's speaking is from language to language, from translation to translation. The study of a new translation by capable scholars will prove a thrilling experience.

The first and most imperative essential is for every student to read the Book of Acts for herself. This is the one basic requirement. Dr. Blair's textbook is above average, and contains many helps as well as an excellent bibliography for further research, but nothing can take the place of personal, first-hand reading of the Bible itself.

It will be noted at once by any observant reader that verses are subordinated to paragraphs. This is as it should be, for in the original Greek there are neither verses nor chapters, and they are most useful when accepted as reference aids rather than as keys to divisions of thought. Let each student seek his own thought divisions, moving from paragraph to paragraph in search of the key idea in each. As you read, ask yourself what you think the author was trying to make clear to Theophilus. We must know what it meant to the first century before we can correctly interpret it to the twentieth. Don't hesitate to underline words or write in the margins. Any class which reads Acts in this open and questing spirit can never have a dull meeting.

The Book of Acts seems to me to constitute the best bridge from yesterday to today. The very opening verses lead us back to all that has gone before. Right away we must read the Gospel of Luke (from which Acts must never be separated) where Jesus, in the flesh, began "to do and teach," and then forward to where Jesus, in the spirit, continues to do and teach through His church. Acts as a book is just the first installment of Christian church history. It may not be accidental that the book breaks off without a real ending. So long as human history goes on, there is no ending, and we, who are living today, are writing our chapter in this book. This study, therefore, presents a much-needed opportunity to wipe out the gulf which is too often placed between Bible times and modern times. So many people fail to see that God is always working in history, and that Jesus is still in this world in His church.

Every book in the Bible presents a challenge to find the theme about which the author wrote. One does not have to read far, only to chapter one, verse eight, to find what Dr. Blair has called a mountain peak from which to get our bearings of the surrounding country. Luke is plainly interested in showing how the followers of Jesus, in witnessing of Him, spread this good news to the ends of the earth. In fact, he gives us the three main divisions of his work—beginning at Jerusalem, unto all Judea and Samaria, and unto the uttermost parts of the earth. He gives needed insight into the triumphant march of the church. And in the outward and inevitable sweep, we must realize that this verse stands as a text for all Christian history, from Jerusalem to Rome, from Rome to us, from us to the ends of the earth.

Not only must the main theme emerge, but Luke, the author, must emerge, too. Who was this man? What did he cherish? How did he see the New Movement? Ask the class to:

First—Mark and make a list of the words which Luke uses most frequently. *Repentance, resurrection, together, all,* are but a few which will intrigue and enlighten.

Second—Note the kind of incidents which Luke selects, the emphasis on prayer, money and stewardship, farewell scenes, night scenes, eating together, and the presence of women. Each of these topics would make an excellent special study and report.

But at the close this class will come back, as does every class which studies Acts, to the renewed emphasis on the Holy Spirit and the living church. So often we look back to Jesus as gone, and to the early church as perfect. Acts should enlighten us on both subjects. The church had many shortcomings which the class might do well to list and study, but they were a group being led forward into a new day and their glory is that, under the Spirit of God, they made the daring venture. It was the God of their fathers as revealed in Jesus whom they followed, but His Spirit led them forth into new fields, into a new organization, new rituals, a new fellowship, and new opportunities. Today may we study Acts to gain a spiritual awakening, a renewed imperative for missionary enterprise, a challenge for Christian social action, and a deepened realization of what a church which goes forward in the Spirit can become.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

STUDENT WORK

DOROTHY NYLAND, *Secretary*

I Am Come

By MRS. ALAN K. LAING

IN HIS LOW CRY on that first Christmas, He made it known to wise men, later He made it known to the world—"I am come that they might have life. . . ." That was a long time ago. Strange, isn't it, how the power of those words repeats itself in the lives of our young people who, in all kinds of situations in the world, are confidently matching what they have to give with what it takes to plant Jesus Christ and His love in the tense, heart-strained world.

We know they can take it, our young folks are like that. Then perhaps a thought slips through about the adjustments, the difficulties, which they accept in their stride. Can they take it? When a boy or girl has thought and struggled his or her way through to Christ, as have many of those who have come to the Joint Committee on Missionary Personnel for acceptance as missionary candidates, the result is something like this:

Bill, Elia, and Mary Farrell went to Brazil in the fall of 1950, "and we have just begun to learn how to live among these people who seem always to take their time, but are very patient with foreigners who bungle the language. . . . We have a purpose here, and that is to serve God and we know that He will help us."

You are so right, Bill. I know that feeling of having something inside you that longs to be said to the heart of someone, but just stays pent up because you cannot speak their language. They need to speak to you, too. Speaking Portuguese in Brazil will help you in speaking that other language—the one Jesus Christ speaks.

Marge Mayer went to Nagasaki, Japan, in 1948—one of those first J-3's, she says, who "started on their triumphal march. . . . Yes, it was almost that, for we were sure we were coming to do that which no people before had been able to do. . . . We were going to convert this entire nation to Christianity and in only three years. . . . How could we expect in so short a time to completely upset the centuries and centuries of culture and thought systems that have existed longer than our own country? It is far from discouraging, however, to realize that God never meant us to find success overnight. In three years, through little things, I can see the time it takes to get small ideas accepted, and yet when they do come, they are real because they come from the native people. And so I can see that three years is almost nothing, that it will take my lifetime to have made these three years of much use, and many generations of lifetimes . . . before a new era really breaks in. It gives one a sense of purpose and of belonging to something tremendous."

We know what you mean, Marge, and more power to you!

Theodora Bryce, who went as an I-3 to Jabalpur, India, is on her toes. She says, "The kind of friendship evangelism that we are undertaking (in the Rural Centre Project) there requires months and years to bear fruit. At the same time, however, I am realizing that although we must have patience and the long view, we must also be on the alert for opportunities that come unexpectedly and right at hand. For example, while I was 'in purdah' with my Hindi, at least two opportunities for service thrust themselves upon me right in my own home. The first was the arrival (very unexpectedly, so it seemed) of the mali's baby. I got back from school one day and was told the birth had taken place about half an hour earlier. I went in to see the malin and the baby. She was sitting hunched up in one corner with the infant wrapped in a filthy towel lying in the winnowing fan. Apparently no preparations whatever had been made for the event, and I found out later that they are afraid to do anything ahead of time lest the evil spirits hear of the impending arrival and do the child some harm. I asked the mali if I could help, thinking I might be able to give his wife a little nourishment at least, but all he wanted was some money. I took out some warm milk, but eggs, bullion, et cetera, were out of the question since they are strict vegetarians. However, I was lucky enough to get some flannelette, and went back later that afternoon with a nightgown, sheets, and a gauze binder. . . . I did not see the baby again for a few days because relatives began to arrive and I thought I had better stay out of the way, but I have seen her several times since and she seems to have survived very well — *miraculously!* There is *so much* teaching to be done in the field of child care."

We're proud of you, Theodora. Keep up the good work!

They have what it takes! Student secretaries, let's find more like them. This is the kind of demonstration of Christian living and widening horizons that gives you and me a lift, that will thrill your other young people to greater service, that puts meaning into the vibrant words of our Lord:

"I am come that they might have life, and that they might have it more abundantly."

HELEN L. JOHNSON, *Secretary*

Adventure Ahead

JANUARY promises adventure for Methodist youth using the missionary units in the church school lessons. In Sunday school sessions intermediate boys and girls will follow a unit of study and activity entitled "Our Neighbors to the South." As for seniors, those using lessons printed in *Highroad* will find a great deal of interest in a unit called "The Church in Latin America"; those who use *Bible Lessons for Youth* will engage in a study of "Missions Is Our Business." In their evening meetings seniors will find three lessons having significance for the Latin-American study as they point "Toward Protestant-Catholic Understanding." Teachers' helps will be found in *Workers With Youth. Missionary Materials for Youth* gives details for this study. *Youth Planbook* has some suggested activities. These two leaflets are available upon request from the Youth Department, Box 871, Nashville, Tennessee.

While we become better acquainted with the work of the Evangelical Church in Latin America, we are interested also in knowing more about the program of Methodist missions in some countries to the south. A packet of free materials on Methodist work in Latin America may be secured from the Youth Department—one packet is available for each church sending a request.

More and more an effort is made to relate Methodist Youth Fund projects to the current study themes. Sound financial promotion means a good program of education throughout the year. The October-November-December, 1951, issue of *The Methodist Youth Fund Bulletin* will contain some articles on projects in Latin America.

The following materials are interesting just to read, and they will furnish many resources for the church school teacher using the missionary units in the curriculum.

*A Ticket in Your Hand,** by Hazel Orton. Price, 30 cents.

*Portrait of a Mission,** by Florence Hooper. Price, 45 cents.

*A Visit to Mexico,** by Elizabeth M. Lee. Price, 20 cents.

*Cuban Mosaic,** by Frances Gaby. Price, 25 cents.

"The Methodist Church in Latin America" * (map). Price, 45 cents.

*The Gates Swing Wide.** Price, 75 cents.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

★ ★ ★ ★

CAPTION CORRECTIONS

So sorry. The women pictured on page 8 of the September issue of *The Methodist Woman* are not from Jagdalpur at all. They are Santali women and they are holding a goal chart of the Woman's Society written in native dialect.

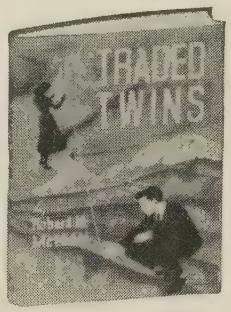
Captions cut capers, too, in *The Gates Swing Wide, the program book for a World Friendship group of girls:**

Page 48. The young woman pictured is not Julia Vissotto of Brazil, but we are not sure just who she is. This is a case of "We know the face, but cannot remember the name."

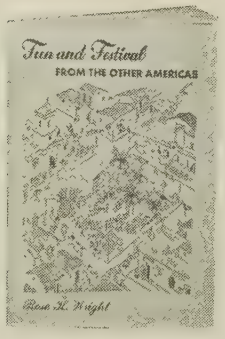
Page 52. The first line should read "Young people training for Christian service at the Union Theological Seminary, Buenos Aires, Argentina.

Page 57. Captions under the two pictures should be reversed.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.



SOME OF THE STUDY MATERIALS FOR YOUTH WORK



LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager*
7820 Reading Road, Cincinnati 37, Ohio

The Methodist Woman, $1.00 per year. Combination with *World Outlook*, $2.30

Suggestions for a Leadership Training for Literature Secretaries

Make careful preliminary arrangements. The seating arrangement is important. For a small group, arrange the chairs in a circle. In any case, have the group fairly compact, so all may hear and be heard in the discussion. If you wish to use a blackboard, be sure that one is on hand before the conference begins. Make provision for a display of literature, a bulletin board, or screen or other method.

Know your group. Are local secretaries of Literature in the majority? How many others are interested in literature and publications, that have no personal responsibility for its distribution?

State the purpose of the meeting. Make clear that it is to be an informal discussion of the work, and a sharing of plans and information that will make possible more effective distribution and use of the literature in the local church.

Emphasize the aim of all literature work—increased interest in the Woman's Division program by the use of the literature published on all phases of the work: Missions, Spiritual Life, Christian Social Relations, Status of Women, program building, and promotion.

Let the discussion bring out ways to realize this aim. There should be a systematic and intelligent presentation of literature in the local church: *systematic*—planned in accordance with the local needs and program; *intelligent*—by a secretary of Literature acquainted with the literature available and with her society's need.

Encourage questions relating to the work. Let the group answer and share plans. However, the leader should be prepared with a general knowledge of the work and ready to offer definite suggestions.

Show the wide range and variety of our Woman's Division publications with brief information concerning new materials. Describe:

Literature relating to the mission fields, study books, field leaflets, maps.

Literature relating to the various phases of the Woman's Division program.

Special publications, *Membership Record Book, note paper,* Memorial Service, Lenten Worship Service, In Remembrance Cards, *Ceremonials for Special Days.* See *Catalogue* for further suggestions; also leaflet for secretaries of Literature.

And, of course, THE METHODIST WOMAN and WORLD OUTLOOK. Spread out the magazines fanwise on a table, so that the effect of the color and beauty of the covers may be appreciated. Suggest that as soon as the postman brings the magazine to the home the subscriber should sit down immediately for a half hour, to read bits here and there as "tasters," then go back later for a complete reading. Immediate attention is important because the magazine is really firsthand news from the fields, the division officers, and committee chairmen. Keeping the year's issues on the living-room table for the use of the family will add to missionary interest and giving.

Above all, know your work, know your plan, then work the plan with enthusiasm, which is the result of conviction of the great importance of our task, which undergirds the knowledge and interest of the Woman's Society program. There's no substitute for salesmanship at any time. Let's go to work and gain subscriptions and literature sales. You can't make a vitally interested member without information!

ARE YOU WEARING OUT SHOES IN SEARCH OF CHRISTMAS PRESENTS?

STOP! This should interest you.

LOOK! 12 presents in 1.

LISTEN! to the following:

WHAT? A subscription to *World Outlook* *The Methodist Woman* is the PERFECT GIFT for a Friend—Relative — Student — Shut-in — Family — School library — World Friendship Group — Society — MYF — Guild — Church member (men particularly enjoy W. O.)

WHY? GIFT SUBSCRIPTIONS to *World Outlook* *The Methodist Woman* carry 12 months of PLEASURE and INFORMATION, and changes the OUTLOOK of the recipient regardless of their type or age, BECAUSE

INFORMATION arouses *interest*
INFORMATION arouses willingness to *give*
INFORMATION arouses willingness to *serve*

WHEN? Since every society is asked to increase the number of subscriptions to *The Methodist Woman* and *World Outlook* at least ⅓ by June 1, *December, the Christmas month,* is a wonderful time to obtain this increase.

Your CHURCH is your field—approach men and women in every department with this CHRISTMAS GIFT IDEA

(a) You will be giving them an opportunity

(b) You will glorify your office when you influence others to read this high type of literature.

WHERE? Will your Woman's Society or Guild stand on June 1, 1952? Won't you report the total number of *renewals* and *new* subscriptions obtained from June 1, 1951 to June 1, 1952 to your district secretary of Literature and Publications in time for the June report?

FINANCIAL CONFERENCE REPORT

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSION

Henrietta Gibson

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W.S.G.	Paid on Pledge 1951-52	Total Pledged 1951-52	Youth	Children	Total on Appropriations 1951-52
Central:							
Atlanta	$ 68.25		$ 68.25	$ 1,842.00		$ 2.00	$ 70.25
Central Alabama	338.76	$ 6.00	344.76	1,000.00		1.60	346.36
Central West	264.50		264.50	1,050.00	$ 50.00	5.25	319.75
Delaware	1,217.50	20.00	1,237.50	8,750.00	24.00	12.00	1,273.50
East Tennessee		50.00	50.00	1,900.00			50.00
Florida	49.00		49.00	400.00			49.00
Lexington	1,746.70		1,746.70	6,000.00	15.50		1,762.20
Louisiana	25.00	21.00	46.00	2,975.00			46.00
Mississippi	122.43		122.43	2,200.00			122.43
North Carolina	375.00	10.00	385.00	1,840.00	3.00	5.00	393.00
Savannah				575.00			
South Carolina	800.00		800.00	3,493.00	17.50		817.50
South Florida	100.00		100.00	500.00			100.00
Southwest				700.00			
Tennessee	150.00		150.00	1,850.00		3.00	153.00
Texas	694.00	60.00	754.00	3,000.00		4.00	758.00
Upper Mississippi				690.00			
Washington	350.00	15.00	365.00	6,200.00	116.60	7.00	488.60
West Texas				1,500.00			
Total	6,301.14	182.00	6,483.14	46,465.00	226.60	39.85	6,749.59
North Central:							
Dakota	3,127.90	138.00	3,265.90	29,650.00	371.50	6.67	3,644.07
Detroit	11,350.89	220.72	11,571.61	121,200.00	1,981.31	78.31	13,631.23
Illinois	27,130.47	589.22	27,719.69	163,000.00	251.45	229.00	28,200.14
Indiana	17,319.45	746.55	18,066.00	103,500.00	1,351.69	336.75	19,754.44
Iowa-Des Moines	13,544.88	360.42	13,905.30	102,145.00	2,458.64	149.06	16,513.00
Michigan	6,098.36	351.85	6,450.21	97,000.00	1,035.09	110.62	7,595.92
Minnesota	6,195.29	156.81	6,352.10	82,000.00	520.50	58.35	6,930.95
North Dakota	524.06	45.00	569.06	28,388.00	126.00	14.72	709.78
North Indiana	12,920.71	354.80	13,275.51	148,120.00	1,977.50	108.81	15,361.82
North-East Ohio	22,741.45	448.00	23,189.45	203,616.00	2,548.18	241.85	25,979.48
Northwest Indiana	4,545.36	183.75	4,729.11	64,356.00	791.11	68.93	5,589.15
North Iowa	10,931.34	80.95	11,012.29	158,144.00	2,829.75	112.45	13,954.49
Ohio	28,232.04	600.00	28,832.04	250,000.00	4,157.00	331.00	33,320.04
Rock River	8,776.35	599.64	9,375.99	167,271.00	1,168.00	164.47	10,708.46
Southern Illinois	9,984.23	840.06	10,824.29	51,200.00	518.20	88.26	11,430.75
West Wisconsin	2,591.39	87.68	2,679.07	27,050.00	557.25	21.94	3,258.26
Wisconsin	3,310.12	78.00	3,388.12	48,000.60	246.50	40.33	3,674.95
Total	189,324.29	5,881.45	195,205.74	1,844,640.00	22,889.67	2,161.52	220,256.93
Northeastern:							
Baltimore	16,243.96	97.50	16,341.46	116,000.00	1,277.89	82.04	17,701.39
Central New York	3,928.55	20.00	3,948.55	50,000.00	395.00	49.06	4,392.61
Central Pennsylvania	3,816.54	60.00	3,876.54	52,000.00	180.49	12.70	4,069.73
Erie	8,352.38	40.00	8,392.38	74,750.00	778.47	111.12	9,281.97
Genesee	5,918.56	46.00	5,964.56	65,000.00	337.85	10.00	6,312.41
Maine	1,623.75		1,623.75	8,800.00	32.14	16.15	1,672.04
Newark	12,970.67	275.75	13,246.42	69,200.00	342.01	70.45	13,658.88
New England	6,088.51	109.00	6,197.51	36,000.00	187.61	63.61	6,448.73
New England Southern	2,125.63	15.00	2,140.63	24,000.00	420.78		2,561.41
New Hampshire	655.25	17.00	672.25	7,820.00	68.00	2.00	742.25
New Jersey	4,675.52	140.00	4,815.52	51,000.00	693.79	28.87	5,538.18
New York	2,202.49	612.60	2,815.09	36,000.00	215.53	13.25	3,043.87
New York East	10,819.70	373.25	11,192.95	54,500.00	326.20	51.59	11,570.74
Northern New York	2,237.28	40.00	2,277.28	30,500.00		3.00	2,280.28
Peninsula	9,784.79	14.55	9,799.34	39,100.00	1,443.00	42.95	11,285.29
Philadelphia	9,316.10	1,243.09	10,559.19	75,000.00	384.60	48.50	10,992.29
Pittsburgh	8,928.67	63.60	8,992.27	92,000.00	341.40	65.14	9,398.81
Troy	7,477.47	159.50	7,636.97	51,000.00	51.75	5.32	7,694.04
West Virginia	27,115.74	1,250.69	28,366.43	120,000.00	2,179.05	140.99	30,686.47
Wyoming	9,760.25	61.00	9,821.25	50,000.00		9.92	9,831.17
Puerto Rico Provisional							
Total	154,041.81	4,638.53	158,680.34	1,102,670.00	9,655.56	826 66	169,162.56
South Central:							
Central Kansas	7,632.24	243.50	7,875.74	156,828.00	981.54	223.63	9,080.91
Central Texas	16,735.12	2,316.55	19,051.67	76,000.00	780.75	37.20	19,869.62
East Oklahoma	9,042.54	936.55	9,979.09	61,987.00	619.89	18.20	10,617.18
Indian Mission	91.52		91.52	800.00	37.50	2.76	131.78
Kansas	6,285.33	132.00	6,417.33	96,600.00	242.00	85.62	6,744.95
Little Rock	14,416.68	1,185.50	15,602.18	71,530.00	834.09	21.23	16,457.50

DR FIRST THREE MONTHS—1951-52

ND CHURCH EXTENSION—THE METHODIST CHURCH

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DIVISION OF TOTAL RECEIPTS

General ppropriations	Conference Work	Total on Appropriations 1951-52	Total on Appropriations 1950-51	Week of Prayer (Including W. S. G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1¢ Per Member	Misc.	Total Receipts
70.25		$ 70.25	$ 152.00		$ 1.30				$ 71.55
346.36		346.36			25.00				371.36
319.75		319.75	316.14		11.00				330.75
648.50	$ 625.00	1,273.50	908.56		23.00				1,296.50
50.00		50.00							50.00
49.00		49.00	94.00						49.00
1,762.20		1,762.20	1,793.00		323.65				2,085.85
46.00		46.00		$ .75	1.25				48.00
122.43		122.43							122.43
393.00		393.00	405.00				$ 7.00		400.00
			150.60						
817.50		817.50	811.00						817.50
100.00		100.00	100.00						100.00
			41.00						
153.00		153.00			10.00				163.00
758.00		758.00	714.65		39.00				797.00
488.60		488.60	757.20	7.00	10.00				505.60
6,124.59	625.00	6,749.59	6,243.25	7.75	444.20		7.00		7,208.54
3,644.07		3,644.07	3,202.38	3.37	98.50				3,745.94
13,072.91	558.32	13,631.23	13,808.88	15.12	813.70	$ 606.86			15,066.91
23,550.14	4,650.00	28,200.14	22,060.33		1,371.85		96.81		29,668.80
19,004.44	750.00	19,754.44	20,324.87		890.62	30.00	68.26		20,743.32
15,053.00	1,460.00	16,513.00	14,962.88	29.15	1,672.72	94.00			18,308.87
7,595.92		7,595.92	7,078.72		560.74	53.00			8,209.66
6,702.29	228.66	6,930.95	8,100.49	5.00	552.09	73.00			7,561.04
709.78		709.78	1,332.32		199.00				908.78
13,861.82	1,500.00	15,361.82	16,118.84		1,052.01	50.00			16,463.83
23,379.50	2,599.98	25,979.48	28,998.22		801.08	35.00			26,815.56
5,589.15		5,589.15	6,669.27		364.24	160.00			6,113.39
13,114.67	839.82	13,954.49	14,947.05		1,042.16	540.00			15,536.65
26,920.05	6,399.99	33,320.04	31,459.19		1,590.23	150.00			35,060.27
10,074.30	634.16	10,708.46	11,568.48	102.54	1,513.93	1,676.42			14,001.35
10,930.75	500.00	11,430.75	10,181.49		1,385.80	347.50			13,164.05
2,833.27	424.99	3,258.26	5,519.25	5.52	448.25	762.00			4,474.03
3,674.95		3,674.95	5,192.36		405.00				4,079.95
199,711.01	20,545.92	220,256.93	221,525.02	160.70	14,761.92	4,577.78	165.07		239,922.40
14,401.39	3,300.00	17,701.39	18,441.91	20.00	1,033.07	30.00	77.76	$ 10.00	18,872.22
4,392.61		4,392.61	4,485.31		31.00	205.00			4,628.61
2,403.07	1,666.66	4,069.73	5,602.73	2.50	114.00				4,186.23
7,531.98	1,749.99	9,281.97	8,304.24		709.37	50.00		39.25	10,080.59
5,979.09	333.32	6,312.41	4,968.79		263.56	6.00			6,581.97
1,672.04		1,672.04	1,114.94	1.75	42.00				1,715.79
12,758.88	900.00	13,658.88	10,612.97	8.50	268.15			25.00	13,960.53
3,698.75	2,749.98	6,448.73	5,760.66	102.25	661.01	1,065.16			8,277.15
1,811.41	750.00	2,561.41	2,348.57		117.00				2,678.41
742.25		742.25	897.75						742.25
4,228.20	1,309.98	5,538.18	3,245.58	9.00	276.05				5,823.23
3,043.87		3,043.87	4,333.48	29.60	184.50	65.00	5.00		3,327.97
10,495.74	1,075.00	11,570.74	10,373.83		754.50	45.00			12,370.24
2,280.28		2,280.28	2,884.76		65.25	80.90			2,426.43
9,660.31	1,624.98	11,285.29	7,599.74		546.71	163.30			11,995.30
8,308.97	2,683.32	10,992.29	11,345.96	1.00	372.27	30.00			11,395.56
5,923.81	3,475.00	9,398.81	12,664.28		311.66			2.00	9,712.47
7,694.04		7,694.04	6,752.85		198.40	45.00		45.00	7,982.44
27,836.47	2,850.00	30,686.47	29,398.89	19.25	3,030.10		88.14		33,823.96
8,964.51	866.66	9,831.17	7,845.85	5.50	148.00		43.17		10,027.84
143,827.67	25,334.89	169,162.56	158,983.09	199.35	9,126.60	1,785.36	214.07	121.25	180,609.19
8,899.68	181.23	9,080.91	10,599.48	10.50	934.22	100.00			10,125.63
19,869.62		19,869.62	16,329.78		1,596.66		33.00		21,499.28
10,617.18		10,617.18	7,938.27		1,437.38				12,054.56
131.78		131.78	32.95		3.00				134.78
5,644.95	1,100.00	6,744.95	8,151.94		354.22	25.00			7,124.17
16,157.50	300.00	16,457.50	15,589.16		663.90				17,121.40

FINANCIAL CONFERENCE REPORT

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSIO

Henrietta Gibso

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1951-52	Total Pledged 1951-52	Youth	Children	Total on Appropriation 1951-52
South Central (Continued):							
Louisiana	$ 14,653.06	$ 1,302.24	$ 15,955.30	$ 90,682.00	$ 990.72	$ 89.54	$ 17,035.
Missouri	6,808.92	211.71	7,020.63	33,000.00	289.40	57.61	7,367.
Nebraska	6,983.58	198.60	7,182.18	130,120.00	710.37	63.45	7,956.
New Mexico	4,786.50	498.34	5,284.84	23,000.00	.....	13.65	5,298.
North Arkansas	9,499.01	2,012.00	11,511.01	51,939.00	314.74	14.44	11,840.
North Texas	16,068.00	1,300.00	17,368.00	84,200.00	287.50	42.50	17,698.
Northwest Texas	13,115.45	1,413.44	14,528.89	71,300.00	606.62	68.93	15,204.
St. Louis	14,101.27	1,149.34	15,250.61	1,070.00	442.15	65.49	15,758.
Rio Grande	158.15	.....	158.15	66,683.00	72.25	5.00	235.
Southwest Missouri	6,675.74	1,033.89	7,709.63	77,632.00	227.69	65.81	8,003.
Southwest Texas	15,525.77	1,819.86	17,345.63	60,000.00	.....	99.06	17,444.
Texas	25,041.05	3,011.74	28,052.79	116,400.00	.....	197.95	28,250.
West Oklahoma	11,983.83	1,030.08	13,013.91	83,950.00	952.01	16.25	13,982.
Total	199,603.76	19,795.34	219,399.10	1,353,721.00	8,389.22	1,188.32	228,976.
Southeastern:							
Alabama	12,990.97	1,726.00	14,716.97	75,000.00	628.72	67.35	15,413.
Cuba Mission	.....	35.00	35.00	25.00	.....	.....	35.
Florida	20,986.10	1,576.33	22,562.43	90,000.00	1,400.16	93.21	24,055.
Holston	15,027.92	1,683.08	16,711.00	66,700.00	1,339.03	75.21	18,125.
Kentucky	9,790.00	1,032.40	10,822.40	46,000.00	728.43	97.05	11,647.
Louisville	6,184.00	826.00	7,010.00	42,600.00	1,187.30	106.22	8,303.
Memphis	14,339.32	2,331.00	16,670.32	62,100.00	505.66	29.82	17,205.
Mississippi	9,486.39	1,267.86	10,754.25	56,000.00	332.90	12.01	11,099.
North Alabama	14,759.88	2,027.69	16,787.57	69,500.00	1,317.25	55.69	18,160.
North Carolina	19,656.01	2,512.94	22,168.95	87,500.00	1,386.92	167.11	23,722.
North Georgia	21,816.60	4,721.69	26,538.29	121,834.00	1,079.00	214.17	27,831.
North Mississippi	7,545.08	1,172.66	8,717.74	38,000.00	1,195.55	27.61	9,940.
South Carolina	21,163.62	1,851.38	23,015.00	119,025.00	1,717.14	116.18	24,848.
South Georgia	20,847.43	1,717.57	22,565.00	85,000.00	687.55	90.20	23,342.
Tennessee	12,630.36	2,068.66	14,699.02	80,000.00	1,029.82	30.38	15,759.
Virginia	36,072.32	2,146.32	38,218.64	140,000.00	2,013.34	375.17	40,607.
Western North Carolina	21,366.27	3,071.99	24,438.26	110,000.00	1,940.63	83.22	26,462.
Total	264,662.27	31,768.57	296,430.84	1,289,284.00	18,489.40	1,640.60	316,560.
Western:							
Alaska Mission	88.75	.....	88.75	864.00	.....	.....	88.
California Oriental Mission	.....	.....	.....	.....	.....	.....	.....
California-Nevada	7,593.86	771.68	8,365.54	84,640.00	517.73	5.00	8,888.
Colorado	4,323.04	126.50	4,449.54	42,300.00	421.55	34.47	4,905.
Hawaii Mission	113.72	50.00	163.72	1,400.00	60.65	.....	224.
Idaho	2,257.46	100.00	2,357.46	13,000.00	130.87	4.62	2,492.
Japanese Provisional	.....	.....	.....	25.00	.....	.....	.....
Latin American Provisional	.....	.....	.....	.....	.....	.....	.....
Montana	1,365.92	78.00	1,443.92	16,000.00	71.80	51.16	1,566.
Oregon	4,935.40	88.65	5,024.05	45,700.00	408.62	35.05	5,467.
Pacific Northwest	7,803.48	284.90	8,088.38	55,000.00	518.74	29.07	8,636.
Southern California-Arizona	19,998.04	475.24	20,473.28	218,000.00	2,190.40	59.10	22,722.
Wyoming State	1,445.80	167.68	1,613.48	7,578.00	41.50	50.00	1,704.
Total	49,925.47	2,142.65	52,068.12	484,507.00	4,361.86	268.47	56,698.
Total from Conferences	863,858.74	64,408.54	928,267.28	6,121,287.00	64,012.31	6,125.42	998,405.
Other Income for Appropriations:							
Deaconess Pensions	.....	.....	.....	.....	.....	.....	.....
Enrolled Missionary Pension Fund	.....	.....	.....	.....	.....	.....	.....
Missionary and Deaconess Temporary Disability Fund	.....	.....	.....	.....	.....	.....	.....
Interest Income Allocated from Endowments and Restricted Funds	.....	.....	.....	.....	.....	.....	.....
Miscellaneous and Gifts for Appropriations	.....	.....	.....	.....	.....	.....	.....
Student Fund	.....	.....	.....	.....	.....	.....	.....
Grand Total	$863,858.74	$64,408.54	$928,267.28	$6,121,287.00	$64,012.31	$6,125.42	$998,405.0

IR FIRST THREE MONTHS—1951-52

O CHURCH EXTENSION—THE METHODIST CHURCH

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DIVISION OF TOTAL RECEIPTS

General Appropriations	Conference Work	Total on Appropriations 1951-52	Total on Appropriations 1950-51	Week of Prayer (Including W. S. G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1¢ Per Member	Misc.	Total Receipts
17,035.56		$ 17,035.56	$ 10,902.86		$ 2,042.87	$ 345.00	$ 33.87		$ 19,457.30
7,367.64		7,367.64	14,430.02	$ 13.00	399.08	770.65	28.76		8,579.13
6,156.00	$1,800.00	7,956.00	9,271.35	11.40	1,390.42				9,357.82
5,298.49		5,298.49	8,904.22		2,087.57				7,386.06
11,240.19	600.00	11,840.19	9,789.07		2,085.73				13,925.92
17,698.00		17,698.00	15,685.50		864.79	600.00	36.09		19,198.88
15,204.44		15,204.44	14,097.66		1,924.26	5.00			17,133.70
15,758.25		15,758.25	13,343.94	6.16	1,873.02		32.75		17,670.18
235.40		235.40	306.25						235.40
8,003.13		8,003.13	6,293.97	20.95	733.97				8,758.05
17,444.69		17,444.69	15,316.43		2,547.39				19,992.08
28,250.74		28,250.74	23,103.14	11.00	2,829.29				31,091.03
13,982.17		13,982.17	13,525.61	6.00	1,466.95	567.94	40.09		16,063 15
224,995.41	3,981.23	228,976.64	213,611.60	79.01	25,234.72	2,413.59	204.56		256,908.52
15,413.04		15,413.04	14,363.49		374.64	43.50	32.00		15,863.18
35.00		35.00							35.00
24,055.80		24,055.80	21,154.37		1,269.60	1,235.00	70.00		26,630.40
17,375.24	750.00	18,125.24	15,818.50	135.98	1,592.30	4,478.75	75.00		24,407.27
11,647.88		11,647.88	11,474.27		1,008.40	50.00			12,706.28
8,303.52		8,303.52	7,798.26		238.72	125.00	24.95	$ 10.00	8,702.19
17,205.80		17,205.80	14,613.03		1,313.38		40.94		18,560.12
11,099.16		11,099.16	9,549.97		261.50				11,360.66
18,160.51		18,160.51	17,382.24	1.91	1,192.88				19,355.30
23,722.98		23,722.98	20,468.36	146.59	3,546.25				27,415.82
27,831.46		27,831.46	29,224.96	2.25	1,265.20	5.00	70.00		29,173.91
9,940.90		9,940.90	11,014.12		778.92	1,000.00			11,719.82
24,848.32		24,848.32	20,423.19		2,155.55				27,003.87
23,342.75		23,342.75	17,793.57		1,948.57	1,225.00			26,511.32
13,359.22	2,400.00	15,759.22	12,845.93		1,401.88				17,161.10
40,607.15		40,607.15	32,333.36		600.84	2,375.00			43,582.99
26,462.11		26,462.11	23,397.60	11.00	6,496.55	750.00			33,719.66
313,410.84	3,150.00	316,560.84	279,655.22	297.73	25,440.18	11,287.25	312.89	10.00	353,908.89
88.75		88.75	80.00						88.75
8,488.27	400.00	8,888.27	10,391.62	8.35	203.73	191.00			9,291.35
4,080.56	825.00	4,905.56	3,118.49	13.00	237.50	245.00	1.00	25.00	5,427.06
224.37		224.37	90.71			6.50			230.87
2,492.95		2,492.95	1,467.33		288.50				2,781.45
			13.55						
			61.62						
1,566.88		1,566.88	1,709.64		154.01				1,720.89
5,217.72	250.00	5,467.72	4,453.63		314.67	84.34	27.77		5,894.50
8,411.19	225.00	8,636.19	7,283.41		245.00	10.00			8,891.19
17,756.12	4,966.66	22,722.78	29,855.60		2,625.25	813.43			26,161.46
1,704.98		1,704.98	1,237.53						1,704.98
50,031.79	6,666.66	56,698.45	59,763.13	21.35	4,068.66	1,350.27	28.77	25.00	62,192.50
938,101.31	60,303.70	998,405.01	939,781.31	765.89	79,076.28	21,414.25	932.36	156.25	1,100,750.04
12,551.80		12,551.80	12,223.07						12,551.80
57.20		57.20	121.25						57.20
80.00		80.00	120.00						80.00
8,161.28		8,161.28	8,131.28						8,161.28
1,581 64		1,581.64	1,105.75						1,581.64
1,810.25		1,810.25	1,817.23						1,810.25
24,242.17		24,242.17	23,518.58						
$962,343.48	$60,303.70	$1,022,647.18	$963,299.89	$765.89	$79,076.28	$21,414.25	$932.36	$156.25	$1,124,992.21

WORLD DAY OF PRAYER

Friday, February 29, 1952

Theme: Christ, Our Hope

Worship Service for Adults and Young People. The program for 1952 comes from the grass roots, from the migrants, sharecroppers, and Indians in the U.S.A. and those who live close to the earth in other lands. In response to many requests it is a service somewhat simpler in form, but beautiful and most effective in that very simplicity. 5 cents.

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Orders must be in our office by February 15, 1952

In the *Program Book*, page 53, and *Prayer Calendar*, page 43, an incorrect date has been given for the World Day of Prayer. The correct date is February 29, 1952.

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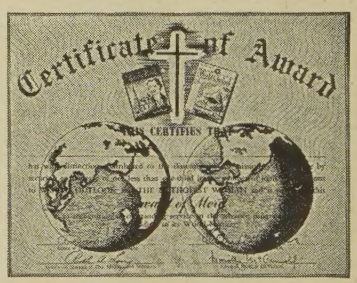

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